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THE Booke of Common prayer, and administration of the Sacraments, and other Rites and Ceremonies in the Church of England.

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Cum priuilegio Regiæ Maiestatis.

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An Acte for the vniformitie of Common prayer, and seruice in the *Church, and administration of* the Sacraments.

WHere at the death of our late soueraigne Lorde King Edward the first, there remained one vniforme order of Common seruice and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one booke, entituled, The booke of Common prayer, and administration of Sacraments, and other Rites and ceremonies in the Church of England, authorized by acte of Parliament, holden in the fifth and sixth yeeres of our said late soueraigne Lord King Edward the sixth, entituled, An acte for the vniformitie of common prayer, and administration of the Sacraments: the which was repealed and taken away by acte of Parliament, in the first yeere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professours of the truethe of Christes religion.

Bee it therefore enacted by the authoritie of this present Parliament, that the said estatute of repeale, and euery thing therein contained, only concerning the saide Booke, and the seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the said booke, shalbe voyde and of none effect, from and after the feast of the Natiuitie of Saint John Baptist next comming. And that the said Booke, with the order of seruice, & of the administration of Sacraments, Rites, and Ceremonies, with the alteration & additions therein added, and appointed by this estatute, shall stand, and be from and after the said feast of the Natiuitie of Saint John Baptist, in full force and effect, according to the tenour and effect of this estatute: any thing in the foresaide statute of repeale to the contrary, notwithstanding.

And further be it enacted by the Queenes highnesse, with the assent of the Lords and commons in this present Parliament assembled, and by the authoritie of the same, that all & singuler ministers, in any Cathedrall or parish Church, or other place within this Realme of Englande, Wales, and the marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuitie of Saint John Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lordes Supper, and administration of eche of the Sacraments, and all their Common and open prayer, in such order and fourme

as is mentioned in the saide booke, so authorized by Parliament in the said fifth and sixth yere of the raigne of King Edward the sixth, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the fourme of the Letanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer minister, that ought or shoulde sing or say Common prayer mentioned in the sayde Booke, or minister the Sacraments, from and after the feast of the Natiuitie of Saint Iohn Baptist next comming, refuse to vse the said Commonprayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and fourme as they be mentioned and set foorth in the sayde Booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremonie, Order, Fourme, or maner of celebrating of the Lordes Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set foorth in the saide Booke (Open Prayer in and throughout this Acte, is meant that prayer which is for other to come vnto or heare, either in common Churches, or priuate Chappels, or Oratories, cõmonly called the seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the sayde Booke, or any thing therein contained, or of any part thereof, and shalbe thereof lawfully conuicted, according to the lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the facte: shall lose and forfaite to the Queenes Highnesse, her heires and successours, for his first offence, the profite of all his spirituall benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shal for the same offence suffer imprisonment by the space of sixe moneths, without bayle or mainprise. And if any such person, once conuict of any offence concerning the premises, shall after his first conuiction eftsoones offende, and be thereof in forme aforesaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued ipso facto of all his spirituall promotions. And that it shall be lawfull to all patrons or donors of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in fourme aforesaide, shall offende against any of the premisses the thirde time, and shalbe thereof in fourme aforesaide lawfully conuicted: that then the person so offending, and conuicted the thirde time, shalbe depriued ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offende and bee conuict in fourme aforesaid,

sayde, concerning any of the premisses, shall not be beneficed, nor haue any spirituall promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his saide conuiction, without baile or mayneprise. And if any such person not hauing any spirituall promotion, after his first conuiction, shall eftsoones offende in any thing concerning the premisses, and shall in forme aforesayde be thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie abouesaide, that if any person or persons whatsoeuer, after the sayde feast of the Natiuitie of Saint John Baptist next comming, shall in any Enterludes, Playes, Songes, Rymes, or by other open wordes, declare or speake any thing in the derogation, deprauing, or despising of the same booke, or of any thing therein conteined, or any part thereof, or shall by open fact, deede, or by open threatnings, compel, or cause, or otherwise procure, or mainteine any Parson, Vicar, or other minister, in any Cathedrall or Parish Church, or in Chappell, or in any other place, to sing or say any Common and open prayer, or to minister any Sacrament, otherwise or in any other maner and fourme then is mentioned in the sayd booke, or that by any of the sayde meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other minister, in any Cathedrall or Parish Church, Chappel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such maner and fourme as is mentioned in the sayde booke: that then euery such person being thereof lawfully conuicted in fourme abouesayde, shall forfaite to the Queene our Soueraigne Lady, her heires, and successors, for the first offence an hundreth markes. And if any person or persons, being once conuict of any such offence, eftsoones offende against any of the last recited offences, and shall in fourme aforesaide be thereof lawfully conuict: that then the same person so offending and conuict, shal for the second offence forfaite to the Queene our Soueraigne Lady, her heires, and successours, foure hundred markes. And if any person, after he, in fourme aforesaid, shall haue bin twise conuict of any offence concerning any of the last recited offences, shall offende the third time, and be thereof in fourme abouesaid lawfully conuict: that then euery person so offending and conuict, shall for his thirde offence, forfaite to our Soueraigne Lady the Queene, all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall be conuict in fourme aforesayde, doe not pay the summe to be payde by vertue of his conuiction, in such maner and fourme as the same ought to be payed, within fiue weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, in steade of the said summe, suffer imprisonment by the space of fiue moneths, without bayle or mayneprise.

And if any person or persons that for his second offence concerning the premisses, shalbe conuict in fourme aforesayde, doe not pay the sayd summe to be payde by vertue of his conuiction and this estatute, in such maner and fourme as the same ought to be payde, within fyre weekes next after his sayde second conuiction: that then euery person so conuicted and not so paying the same, shall for the same second offence, in the steade of the said summe, suffer imprisonment during twelue moneths, without bayle or mainprise. And that from and after the saide feast of the Natiuitie of Saint Iohn Baptist next comming, all and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to be absent, endeuour them selues to resort to their Parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer and such seruice of God shall be vsed in such time of let, vpon euery Sunday, and other dayes ordeined and vsed to bee kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other seruice of GOD, there to be vsed and ministred, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shall forfayte for euery such offence xii.d. to be leuied by the Church Wardens of the Parish, where such offence shall bee done, to the vse of the poore of the same Parish, of the Goods, Landes, and Tenements of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lordes Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishoppes, Bishops, and other Ordinaries, that they shall endeuour them selues to the vttermost of their knowledges, that the due and true execution hereof, may be had throughout their Diocesse and charges, as they will answere before God, for such euilles and plagues wherewith Almightie GOD may iustly punishe his people for neglecting his good and wholesome Lawe. And for the authoritie in this behalfe, be it further enacted by the authoritie aforesaide, that all and singular the same Archbishoppes, Bishops, and all other their officers, exercising Ecclesiasticall iurisdiction, as well in place exempt, as not exempt, within their Diocesse, shall haue full power and authoritie by this acte, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offende within any their iurisdictions or Diocesse, after the saide feast of the Natiuitie of Saint Iohn Baptist next comming, against this acte and statute: Any other Law, statute, priuiledge, libertie, or prouision heretofore made, had, or suffered to the contrarie, notwithstanding.

And it is ordeyned and enacted by the authoritie aforesaide, that all and euery Iustices of Oyer and Determiner, or Iustices of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire,

quire, heare, and determine all, and all maner of offences that shall be committed or done contrary to any article conteined in this present acte, within the limittes of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indited before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop and Bishoppe, shal or may at all time and times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this acte, to the sayde Justices of Oyer and Determiner, or to the sayde Justices of Assise, at euery of the saide open and generall Sessions to be holden in any place within his Diocesse, for and to the inquirie, hearing, and determining of the offences aforesaide.

Prouided also, and be it enacted by the authoritie aforesaide, that the bookes concerning the said seruices, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, be atteyned and gotten before the said feast of the Natiuitie of Saint John Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the saide bookes shall be atteyned and gotten before the sayde feast of the Natiuitie of Saint John Baptist, shal within three weeks next after the sayde bookes so atteined and gotten, vse the said seruice, and put the same in vre according to this Act.

And be it further enacted by the authoritie aforesaide, that no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences aboue mencioned, hereafter to be committed or done contrary to this acte, vnlesse he or they so offending, be thereof indited at the next generall Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenor of this acte.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesaide, that all and singular Lordes of the Parliament, for the thirde offence aboue mentioned, shalbe tryed by their Peeres.

Prouided also, and be it ordeined and enacted by the authoritie aforesaid, that the Maior of London, and al other Maiors, Bailiffes, and other head officers, of all and singular Cities, Boroughes and Townes corporate, within this Realme, Wales, and the Marches of the same, to the which Justices of Assise doe not commonly repaire, shall haue full power and authoritie by vertue of this acte, to enquire, heare, and determine the offences aboueaide, and euery of them, yeerely within xv. dayes after the feastes of Easter and saint Michael the Archangel, in like maner and fourme as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesayde, that all and singular Archbishoppes and Bishops, and euery of their Chauncellours, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and

authoritie, by vertue of this acte, as well to enquire in their visitation, synodes, or els where within their iurisdiction, at any other time and place, to take accusations & informations of all & euery the thinges aboue mentioned, done, committed, or perpetrated within the limittes of their iurisdiction and auctoritie, and to punish the same by admonition, excommunication, sequestration, or deprivation, and other Censures and processes in like fourme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the offence first receive punishment of the ordinarie, hauing a testimonial thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Justices: and likewise receiuing for the said first offence punishment by the Justices, he shall not for the same offence eftsoones receiue punishment of the Ordinarie: any thing conteined in this act to the contrary, notwithstanding.

Prouided alwayes, & be it enacted, that such ornaments of the Church, and of the ministers thereof, shalbe reteined, and be in vse, as was in this Church of Englande by the authoritie of Parliament in the seconde yeere of the reigne of King Edward the sixth, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and auctorized vnder the great seale of Englande, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or rites of the Church, by the misusing of the orders appointed in this booke: the Queenes Maiestie may by the like aduise of the sayde Commissioners, or Metropolitane, ordeine and publish such further Ceremonies or rites, as may be most for the aduancement of Gods glorie, the edifying of his Church, and the due reuerence of Christes holy mysteryes and Sacraments.

And be it further enacted by the authoritie aforesaide, that all lawes, statutes, and ordinances, wherein or whereby any other seruice, administration of Sacraments, or Common prayer is limitted, established, or set foorth to be vsed within this Realme, or any other the Queenes dominions and countreyes, shall from henceforth vtterly be voyde, and of none effecte.

(*)

The Preface.

THere was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not bene corrupted: as (among other things) it may plainly appeare by the common prayers in the Church, commonly called diuine Seruice. The firſt originall and grounde whereof, if a man woulde ſearche out by the auncient fathers, hee ſhall finde that the ſame was not ordeyned but of a good purpoſe, and for a great aduauncement of godlineſſe. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhoulde be read ouer once in the yeere, entending thereby that the Clergie, and ſpecially ſuch as were miniſters of the Congregation, ſhoulde (by often reading and meditation of Gods worde) bee ſtirred vp to godlineſſe themſelues, and bee more able to exhort other by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by dayly hearing of holy ſcripture read in the Church) ſhould continually profite more and more in the knowledge of GOD, and be the more inflamed with the loue of his true religion. But theſe many yeeres paſſed, this godly & decent order of the auncient fathers hath bene ſo altered, broken, and neglected, by planting in vncertaine ſtories, Legendes, Reſpondes, Verſes, vayne Repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begunne, before three or foure Chapters were read out, all the reſt were vnread. And in this ſort the booke of Eſai was begunne in Aduent, and the booke of Geneſis in Septuageſima: but they were onely begunne, and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, where as Saint Paul woulde haue ſuch language ſpoken to the people in the Church, as they might vnderſtande, and haue profite by hearing the ſame: the ſeruice in this Church of England (theſe many yeeres) hath bene read in Latine to the people, which they vnderſtoode not: ſo that they haue heard with their eares onely, and their heart, ſpirite, and minde haue not bene edified thereby. And furthermore, notwithſtanding that the auncient fathers haue deuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: nowe of late time a fewe of them hath bene dayly ſayde, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pye, and the manifolde changings of the ſeruice, was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhoulde be read, then to reade it when it was found out.

Theſe inconueniences therefore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter,

here

here is drawen out a Kalender for that purpoſe, which is playne and eaſie to be vnderſtanded, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet foorth, that all thinges ſhall bee done in order, without breaking one piece from another. For this cauſe be cut off Anthemes, Reſpondes, Inuitatories, and ſuch like thinges, as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedie, but that of neceſſitie there muſt bee ſome rules: therefore certayne rules are here ſet foorth, which as they bee fewe in number, ſo they bee playne and eaſie to bee vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the olde fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many thinges, whereof ſome bee vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordeyned nothing to bee read but the very pure worde of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie & plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plaineneſſe of the order, and for that the rules be fewe and eaſie. Furthermore, by this order, the Curates ſhall neede none other bookes for their publique ſeruice, but this booke and the Bible. By the meanes whereof the people ſhall not bee at ſo great charges for bookes, as in times paſt they haue bene.

And where heretofore there hath bene great diuerſitie in ſaying and ſinging in Churches within this Realme, ſome following Salisburie vſe, ſome Herforde vſe, and ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Nowe from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all thinges muſt be read vpon the booke, whereas before, by the reaſon of ſo often repetition they coulde ſay many thinges by heart: if thoſe men will weigh their labour, with the profite and knowledge which dayly they ſhall obtaine by reading vpon the booke, they will not refuſe the paine, in conſideration of the great profite that ſhall enſue thereof.

And for as much as nothing can almoſt be ſo plainely ſet forth, but doubtes may riſe in the vſe and practiſing of the ſame: To appeaſe all ſuch diuerſitie (if any ariſe) and for the reſolution of all doubtes concerning the maner howe to vnderſtande, doe, and execute the things conteined in this booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Byſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order bee not contrary to any thing conteined in this booke. And if the Biſhop of the Dioces be in doubt, then hee may ſende for the reſolution thereof vnto the Archbiſhop.

Though it bee appointed in the afore written Preface, that all thinges ſhall bee read and ſung in the Church in the Engliſh tongue, to the ende that the Congregation may bee thereby edified: yet it is not meant, but when men ſay

Morning

Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues do vnderſtand.

And all Prieſtes and Deacons ſhall bee bounde to ſay dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of diuinitie, or by ſome other vrgent cauſe.

And the Curate that miniſtreth in euery pariſh Church or Chappell, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh Church or Chappell where hee miniſtreth, and ſhall toule a Bell thereto, a conuenient time before hee beginne, that ſuch as bee diſpoſed, may come to heare Gods word, and to pray with him.

Of Ceremonies, why some be abolished, and some reteined.

OF such Ceremonies as bee vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie & superstition: some entred into the Church by vndiscrete deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grewe dayly to more and more abuses, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cut away, and cleane reiected. Other there be, which although they haue bene deuised by man, yet it is thought good to reserue them still, as well for a decent order in the Church (for the which they were first deuised) as because they perteine to edification, whereunto all thinges done in the Church (as the Apostle teacheth) ought to bee referred. And although the keeping or omitting of a Ceremonie (in it selfe considered) is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all thinges be done among you (saith S. Paul) in a seemely and due order. The appointment of the which order, perteineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christes Church, except hee be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, (they bee so addicted to their olde customes) and againe on the other side, some bee so newe fangled, that they woulde innouate all things, and so despise the olde, that nothing can like them but that is newe: It was thought expedient, not so much to haue respect howe to please and satisfie either of these parties, as howe to please God, and profite them both. And yet lest any man shoulde bee offended (whome good reason might satisfie) here bee certaine causes rendered, why some of the accustomed Ceremonies be put away, and some reteined and kept still.

Some are put away, because the great excesse and multitude of them hath so encreased in these latter dayes, that the burden of them was intolerable, whereof Saint Augustine in his time complayned, that they were growen to such a number, that the state of Christian people was in worse case (concerning that matter) then were the Iewes. And hee counselled, that such yoke and burden shoulde bee taken away, as time woulde serue quietly to doe it.

But what would Saint Augustine haue saide, if hee had seene the ceremonies of late dayes vsed among vs: whereunto the multitude vsed in his time was not to bee compared. This our excessiue multitude of ceremonies

monies was so great, and many of them so darke, that they did more confound and darken, then declare and set foorth Christes benefites vnto vs.

And besides this, Christes Gospel is not a ceremoniall lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the freedome of the spirit, being content only with those ceremonies, which do serue to a decent order, and godly discipline, and such as bee apt to stirre vp the dull minde of man to the remembrance of his duetie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most waighty cause of the abolishment of certaine ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glorie of God, that the abuses could not well be taken away, the thing remayning still. But nowe as concerning those persons, which peraduenture will be offended, for that some of the olde ceremonies are retained stil: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the olde doe remaine, and would rather haue all deuised anewe: Then such men graunting some ceremonies conuenient to be had, surely where the olde may be well vsed, there they cannot reasonably reproue the olde, onely for their age, without bewraying of their owne follie. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to be more studious of vnitie and concorde, then of innouations and newe fanglenesse, which (as much as may be, with ꝑ true setting forth of Christes religion) is alwayes to be eschewed. Furthermore, such shal haue no iust cause with the ceremonies reserued to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine, are retained for a discipline & order, which (vpon iust causes) may be altered and chaunged, and therefore are not to bee esteemed equall with Gods lawe. And moreouer, they be neither darke nor dumbe ceremonies, but are so set foorth, that euery man may vnderstand what they doe meane, and to what vse they do serue. So that it is not like, that they in time to come, should bee abused as the other haue bene. And in these our doings, we condemne no other nations, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient, that euery countrey shoulde vse such ceremonies, as they shall thinke best, to the setting foorth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other thinges, which from time to time they perceiue to be most abused, as in mens ordinances it often chaunceth diuerslie, in diuers countreys.

The Table and Kalender expreſſing the order of Pſalmes and Leſſons to be ſaid *at Morning and Euening prayer throughout* the yeere, except certaine proper Feaſtes, as the rules following more plainely declare.

¶ The order howe the Pſalter is appointed *to be read.*

THE Pſalter ſhalbe read through once euery Moneth, And becauſe that ſome Moneths be longer then ſome other bee, it is thought good to make them euen by this meanes.

To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuarie and March haue one day aboue the ſaid number, and Februarie which is placed betweene them both, hath only xxviii. dayes: Februarie ſhall borowe of either of the Moneths (of Ianuarie and March) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt begin at the laſt day of Ianuarie, and ende the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxi. dayes a piece: It is ordered that the ſame Pſalmes ſhalbe read the laſt day of the ſaide Moneths, which were read the day before, ſo that the Pſalter may beginne againe the firſt day of the next Moneths enſuing.

Nowe to knowe what Pſalmes ſhalbe read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number ſhall you ſee what Pſalmes ſhalbe ſaid at Morning & Euening prayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not bee read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to bee noted, that in this Table, and in all other partes of the ſeruice where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (following the diuiſion of the Hebrues) doeth varie in numbers from the common Latine tranſlation.

The Table for the order of the Pſalmes, to be ſaid at Morning and *Euening prayer.*

¶ *Dayes of* the Moneth.	¶ *Pſalmes for* Morning prayer.	¶ *Pſalmes for* Euening prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi	xxxii.xxxiii.xxxiiii
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde iiii.
xxv	Inde v.	Inde iiii.
xxvi	Inde v.	Inde iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THe olde Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall bee read through euery yere once, except certaine bookes and chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The Newe Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeere thriſe beſide the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be only certaine Leſſons appointed vpon diuers proper feaſtes.

And to knowe what Leſſons ſhall be read euery day, finde the day of the Moneth in the Kalender folowing, and there ye ſhall perceiue the bookes and Chapters that ſhalbe read for the Leſſons, both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lorde may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday lette leapeth, and that yeere the Pſalmes & Leſſons which ſerue for the xxiii. day of Februarie, ſhalbe read againe the day folowing, except it be Sunday, which hath proper Leſſons of the olde Teſtament, appointed in the Table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpell is not expreſſed, there ye muſt beginne at the beginning of the Chapter.

And whereſoeuer is not expreſſed howe farre ſhall be read, there ſhall you reade to the ende of the Chapter.

Item ſo oft as the firſt Chapter of S. Matthewe is read either for Leſſon or Goſpell, ye ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhall be read vnto (**So that he was ſuppoſed to be the ſonne of Joſeph, &c.**)

Proper Leſsons to be read for the

firſt Leſſons, both at Morning and Euening prayer, on the Sundayes throughout the yeere,

and for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
Sundayes of Aduent.		
The firſt.	Eſai.i.	Eſai.ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
	xxxvii	xxxviii
	xli	xliii
Sundayes after Chriſtmas.		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix.	lxiiii.
Septuageſi.	Gene.i.	Gen.ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

Lent.	Mattens	Euenſong.
i. Sunday.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii.	Exod.v.
	ix	x
Eaſter day.		
i. Leſſon.	Exod.xii.	Exod.xiiii.
ii. Leſſon.	Rom.vi.	Actes ii.
Sundayes after Eaſter.		
The firſt.	Nume.xvi.	Num.xxii.
ii	xxiii	xxv
iii	Deut.iiii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii.
Whitſunday.		
i. Leſſon.	Deut.xvi.	Wiſedom.i.
ii. Leſſon.	Actes x	Actes xix.
	Then Peter opened his mouth. &c.	It fortuned that while Apollo was at Cozin. &c. (vnto) After theſe things.

¶ Trinitie Sunday.	Mattens,	Euensong.
i. Lesson.	Gene. xviii.	Josuah i.
ii. Lesson.	Mat. iii.	
Sundayes after Trinitie.		
First.	Josuah x.	Josuah xxiii.
ii	Judic. iiii.	Judic. v.
iii	i. King. ii.	i. King. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. King. xii.	ii. King. xxi.
vii	xxii	xxiiii
viii	iii. King. xiii.	3. King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	iiii. King. v.	iiii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jerem. xxii.
xv	xxxv	xxxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan. iii.	Daniel vi.
xx	Joel ii.	Miche. vi.

Sundayes after Trinitie.	Mattens,	Euensong.
xxi	Abacuc. ii.	Prouerb. i.
xxii	Prouerb. ii.	Prouer. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Lessons proper for holy dayes.

	Mattens.	Euensong.
S. Andrewe.	Prouer. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii	xxiiii
Natiuitie of Christ.		
i. Lesson.	Esai. ix.	Esa. vii. God spake once againe to Achas.
ii. Lesson.	Luke ii. (vnto) And vnto men good will.	Titus. iii. The kindenesse and loue, &c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccle. iiii.
ii. Lesson.	Act. vi. & vii. Steuen full of faith and power. &c. (vnto) And when 40. yeeres, &c.	Act. vii. And when xl. yeeres were expired, there appeared vnto Moses, &c. (vnto) Steuen full of the holy Ghost, &c.

	Mattens.	Euensong.
S. John.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Apoca. i.	Apoca. xvii.
Innocents day.	Jerem. xxxi. vnto Moreouer I heard Ephraim.	Wisdom. i.
Circumcision.		
i. Lesson.	Gene. xvii.	Deut. x. And now Israel.
ii. Lesson.	Roma. ii.	Coloss. ii.
Epiphanie.		
i. Lesson.	Esa. lx.	Esai. xlix.
ii. Lesson.	Luke iii. (vnto) So that he was supposed to be the sonne of Joseph.	John ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisedom. v.	Wisdom. vi.
ii. Lesson.	Actes xxii. (vnto) They heard him.	Actes xxvi.
Purification of the virgin Marie.	Wisedom. ix.	Wisdom. xii.
S. Matthi.	Wisdom. xix.	Eccle. i.
Annunciation of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee. xiii.	Osee. xiiii.
Thursday afore Easter.	Daniel. ix.	Jerem. xxxi.
Goodfriday.	Gene. xxii.	Esai. liii.
Easter euen.	Zacha. ix.	Exod. xiii.

	Mattens	Euensong.
Munday in Easter week		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Mat. xxviii.	Actes. iii.
Tuesday in Easter week		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke xxiiii. (vnto) And behold two of them.	i. Cor. xv.
S. Mark.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day.	Deut. x.	iiii. King. ii.
Munday in whitsun weeke.		
i. Lesson.	Genesis xi. vnto These are the generations of Sem.	Num. xi. Gather vnto me 70. men &c. vnto Moses and the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesdey in whitsun weeke.	i. King. xix. Dauid came to Samuel to Rama. &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes xiiii.	Act. xv. vnto After certaine dayes.
S. Jo. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. iii.	Mat. xiiii. (vnto) When Jesus heard

	Mattens.	Euenſong.
S. Peter.		
i. Leſſon.	Eccle. xb.	Eccle. xir.
ii. Leſſon.	Act. iii.	Act. iiii.
S. James.	Eccle. xxi.	Eccle. xxiii.
S. Bartholomewe.	xxb.	xxir.
S. Matthewe.	xxxb.	xxxbiii.
S. Michael.	xxxir.	xliiii.
S. Luke.	li.	Job. i.
Simon and Jude.		
i. Leſſon.	Job. 24. 25.	xlii.
All Saints.		
i. Leſſon.	Wiſdom. iii. (vnto) Bleſſed is rather the barren.	Wiſdom. v. vnto, His ieſouſie alſo.
ii. Leſſon.	Heb. xi. xii. Saintes by faith. (vnto) If ye endure chaſtening.	Apoca. xir. vnto, And I ſawe an Angel ſtand.

Proper Pſalmes on certaine dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſal. xir, xlb, lxxxb	lxxxix, Cx, Cxxxii
Eaſter day.	ii, lvii, Cxi	Cxiii, Cxiiii, Cxviii
Aſcenſion day.	viii, xb, xxi	xxiiii, lxviii, Cviii
Whitſunday.	xlb, lxvii	Ciiii, Cxlb

An Almanacke.

The yeeres of our Lord.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent Sunday.
1580	iiii	C B	31. Jan.	17. Febru.	3. April.	ix. May.	xii. May.	xxii. June	27. Nouē.
1581	v	A	22	8	26 March.	i	iiii	xiii	3. Decem.
1582	vi	G	11. Feb.	28	15. April.	xxi	xxiiii	iii	ii
1583	vii	F	27. Jan.	13	31. March.	vi	ix	19. May.	i
1584	viii	E D	16. Feb.	3. March.	19. April.	xxv	xxviii	7. June.	29. Nouē.
1585	ix	C	7	24. Febru.	11	xvii	xx	30. May.	xxviii
1586	x	B	30. Jan.	16	3	ix	xii	xxii	xxvi
1587	xi	A	12. Feb.	1. March.	16	xxii	xxv	4. June.	3. Decem.
1588	xii	G F	4	21. Febru.	7	xiii	xvi	26. May.	i
1589	xiii	E	26. Jan.	12	30. March.	v	viii	xvii	30. Nouē.
1590	xiiii	D	15. Feb.	4. March.	19. April.	xxv	xxviii	7. June.	xxix
1591	xv	C	31. Jan.	17. Febru.	4	x	xiii	23. May.	xxviii
1592	xvi	B A	23	9	26. March.	i	iiii	xiii	3. Decem.
1593	xvii	G	11. Feb.	28	15. April.	xxi	xxiii	3. June.	ii
1594	xviii	F	27. Jan.	13	31. March.	vi	ix	19. May.	i
1595	xix	E	16. Fe.	5. March.	20. April.	xxvi	xxix	8. June.	30. Nouē.
1596	i	D C	8	25. Febru.	11	xvii	xx	30. May.	xxviii
1597	ii	B	23. Jan.	9	27. March.	ii	v	xv	xxvii
1598	iii	A	12. Feb.	1. March.	16. April.	xxii	xxv	4. June.	3. Decem.
1599	iiii	G	4	21. Febru.	8	xiii	xvii	27. May.	ii
1600	v	F E	20. Jan.	6	23. March.	28. April.	i	xi	30. Nouē.
1601	vi	D	8. Feb.	25	12. April.	18. May.	xxi	xxxi	xxix
1602	vii	C	31. Jan.	17	4	x	xiii	xxiii	xxviii
1603	viii	B	20. Feb.	9. March.	24	xxx	2. June.	12. June.	xxvii
1604	ix	A G	5	22. Febru.	8	xiii	17. May.	27. May.	2. Decem.
1605	x	F	27. Jan.	13	31. March.	vi	ix	xix	i
1606	xi	E	16. Feb.	5. March.	20. April.	xxvi	xxix	8 June.	30. Nouē.
1607	xii	D	1	18. Febru.	5	xi	xiiii	24. May.	xxix
1608	xiii	C B	24	10	27. March.	ii	v	xv	xxvii
1609	xiiii	A	12. Feb.	1. March.	16. April.	xxii	xxv	4. June.	3. Decem.
1610	xv	G	4	21. Febru.	8	xiii	xvii	27. May.	ii
1611	xvi	F	20. Jan.	6	24. March.	29. April.	ii	xii	i

Note that the supputation of the yeere of our Lorde, in the Church of Englande, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceiued in the wombe of the virgin Marie.

¶ To finde Easter for euer.

Golden number.	A	B	C	D	E	F	G
i	Apryll.ix.	x	xi	xii	vi	vii	viii
ii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	Apryll.i.
iii	Apryl.xvi.	xvii	xviii	xix	xx	xxii	xv
iiii	Apryl.ix.	iii	iiii	v	vi	vii	viii
v	March.xxvi.	xxvii	xxviii	xxix	xxiii	xxiiii	xxv
vi	Apryl.xvi.	xvii	xi	xii	xiii	xiiii	xv
vii	Apryll.ii.	iii	iiii	v	vi	March.31.	Apryll.i.
viii	Apryll.xxiii.	xxiiii	xxv	xix	xx	xxi	xxii
ix	Apryll.ix.	x	xi	xii	xiii	xiiii	viii
x	Apryll.ii.	iii	March.28.	xxix	xxx	xxxi	Apryll.i.
xi	Apryl.xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apryl.ix.	x	xi	v	vi	vii	viii
xiii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Apryll.xvi.	xvii	xviii	xix	xiii	xiiii	xv
xv	Apryll.ii.	iii	iiii	v	vi	vii	viii
xvi	March.xxvi.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Apryll.xvi.	x	xi	xii	xiii	xiiii	xv
xviii	Apryl.ii.	iii	iiii	v	March.30.	xxxi	Apryll.i.
xix	Apryll.xxiii.	xxiiii	xviii	xix	xx	xxi	xxii

¶ When ye haue found the Sunday letter in the vppermost line, guide your eye downewarde from the same, till ye come right ouer against the pryme, and there is shewed both what moneth and what day of the moneth Easter falleth that yeere.

Septuagesima.	before Easter.	ix	weekes.
Sexagesima.		viii	
Quinquagesima.		vii	
Quadragesima.		vi	
Rogations.	after Easter.	v	weekes.
Whitsunday.		vii	
Trinitie sunday.		viii	

¶ These to be obserued for holy dayes, and none other.

That is to say: All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of Saint Marke the Euangelist. Of Saint Philip & Jacob the Apostles. Of the Ascension of our Lord Jesus Christ.
Of the Natiuitie of S. John Baptist.
Of Saint Peter the Apostle.
Of Saint James the Apostle
Of Saint Bartholomewe Apostle.
Of Saint Matthewe the Apostle.
Of Saint Michael the Archangel.
Of Saint Luke the Euangelist.
Of S. Simon and Jude the Apostles.
Of all Saintes.
Of Saint Andrewe the Apostle.
Of Saint Thomas the Apostle.
Of the Natiuitie of our Lord.
Of Saint Steuen the Martyr.
Of Saint John the Euangelist.
Of the holy Innocents.
Munday & Tuesday in Easter weeke.
Munday & Tuesday in whitsun weeke.

¶ *A briefe declaration when euery Terme beginneth* and endeth.

Be it knowen, that Easter Terme beginneth alwayes the xviii. day after Easter, reckening Easter day for one: And endeth the Munday next after the Ascension day.

Trinitie Terme beginneth xii. dayes after Whitsunday, and continueth xix. dayes.

Michaelmas Terme beginneth the ix. or x. day of October, & endeth the xxviii. or xxix. day of Nouember.

Hillarie Terme beginneth the xxiii. or xxiiii. day of Januarie, and endeth the xii. or xiii. day of Februarie.

In Easter Terme, on the Ascension day. In Trinitie Terme, on the Natiuitie of Saint John Baptist. In Michaelmas Terme, on the feast of all Saintes. In Hyllarie Terme, on the feast of the Purification of our Ladie, the Queenes Iudges of Westminster doe not vse to sit in iudgement, nor vpon any Sundayes.

Ianuarie hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7.min.34. / 4.min.26. }

							Pſalmes.	Morning prayer.		Euening prayer.	
								1.Leſſon.	2.Leſſon.	1.Leſſon.	2.Leſſon.
xix	1	A	Kalend.		Circumciſio.		i	Gen.17.	Rom.ii.	Deut. x.	Col.ii.
viii	2	b	iiii	No.			ii	Gene.i.	Matt.i.	Gen.ii.	Rom.i.
	3	c	iii	No.			iii	iii	ii	iiii	ii
xvi	4	d	prid.	No.			iiii	v	iii	vi	iii
	5	e	Nonas.				v	vii	iiii	viii	iiii
	6	f	viii	Id.	Epiphanie.		vi	Eſai.ix.	Luke.iii.	Eſa.xlix.	Joh.ii.
xii	7	g	vii	Id.			vii	Gen.ix.	Mat.v.	Gen.xii.	Rom.v.
i	8	A	vi	Id.	Lucian.		viii	xiii	vi	xiiii	vi
	9	b	v	Id.			ix	xv	vii	xvi	vii
x	10	c	iii	Id.			x	xvii	viii	xviii	viii
	11	d	iii	Id.			xi	xix	ix	xx	ix
xviii	12	e	prid.	Id.	Sol in Aquario.		xii	xxi	x	xxii	x
vii	13	f	Idus		Hylarii.		xiii	xxiii	xi	xxiiii	xi
	14	g	xix	kl.	Febꝛuarii.		xiiii	xxv	xii	xxvi	xii
xv	15	A	xviii	kl.			xv	xxvii	xiii	xxviii	xiii
iiii	16	b	xvii	kl.			xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi	kl.			xvii	xxxi	xv	xxxii	xv
xii	18	d	xv	kl.	Priſca.		xviii	xxxiii	vi	xxxiiii	xvi
i	19	e	xiiii	kl.			xix	xxxv	xvii	xxxvii	i.Cor.i.
	20	f	xiii	kl.	Fabian.		xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii	kl.	Agnes.		xxi	xl	xix	xli	iii
	22	A	xi	kl.	Vincent.		xxii	xlii	xx	xliii	iiii
xvii	23	b	x	kl.			xxiii	xliiii	xxi	xlv	v
vi	24	c	ix	kl.			xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii	kl.	Conuer.Paul.		xxv	Wiſd.v.	Acts.22.	Wiſd.vi.	Act.26.
xiii	26	e	vii	kl.			xxvi	Gen.48.	Mat.23.	Gen.49.	i.Cor.7.
iii	27	f	vi	kl.			xxvii	i	xxiii	Exod.i.	viii
	28	g	v	kl.			xxviii	Exod.ii.	xxv	iii	ix
xi	29	A	iiii	kl.			xxix	iiii	xxvi	v	x
xix	30	b	iii	kl.			xxx	vii	xxvii	viii	xi
viii	31	c	prid.	kl.			i	ix	xxviii	x	xii

Februarie hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 15. / 4. min. 45. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	d	Kalend.	Fast.		ii	Exod. xi.	Mar. i.	Exo. xii.	1. Cor. 13.
xvii	2	e	iiii No.	Puri. of Ma.		iii	Wisd. ix.	ii	Wis. xii.	xiiii
ii	3	f	iii No.	Blasii.		iiii	Exo. xiii.	iii	Exo. 14.	xv
	4	g	prid. No.			v	xv	iiii	xvi	xvi
xiii	5	A	Nonas.	Agathe.		vi	xvii	v	xviii	ii. Cor. i.
iii	6	b	viii Id.			vii	xix	vi	xx	ii
	7	c	vii Id.			viii	xxi	vii	xxii	iii
v	8	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v Id.			x	xxxii	ix	xxxiii	v
xviii	10	f	iiii Id.			xi	xxxiiii	x	Leu. 18.	vi
viii	11	g	iii Id.	Sol in Piscibus.		xii	Leu. xix.	xi	xx	vii
	12	A	prid. Id.			xiii	xxvi	xii	Num. xi.	viii
xv	13	b	Idus.			xiiii	Nu. xii.	xiii	xiii	ix
iiii	14	c	xvi kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	d	xv kl.	March.		xvi	xvii	xv	xx	xi
xii	16	e	xiiii kl.			xvii	xxi	xvi	xxii	xii
i	17	f	xiii kl.			xviii	xxiii	Lu. di. i.	xxiiii	xiii
	18	g	xii kl.			xix	xxv.	di. i.	xxvii	Gal. i.
ix	19	A	xi kl.			xx	xxx	ii	xxxi	ii
	20	b	x kl.			xxi	xxxii	iii	xxxv	iii
xvii	21	c	ix kl.			xxii	xxxvi	iiii	Deut. i.	iiii
vi	22	d	viii kl.			xxiii	Deut. ii.	v	iii	v
	23	e	vii kl.	Fast.		xxiiii	iiii	vi	v	vi
xiiii	24	f	vi kl.	S. Matthias.		xxv	Wis. xx.	vii	Eccle. i.	Eph. i.
iii	25	g	v kl.			xxvi	Deu. vi.	viii	Deu. vii.	ii
	26	A	iiii kl.			xxvii	viii	ix	ix	iii
x	27	b	iii kl.			xxviii	x	x	xi	iiii
	28	c	prid. kl.			xxix	xiii	xi	xv	v

March hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 18. / 5. min. 42. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	d	Kalend.		Dauid.	xxx	Deu. 16.	Luke xii.	Deu. 17.	Ephe. 6.
viii	2	e	vi	No.	Cedde.	i	xviii	xiii	xix	Phil. i.
	3	f	v	No.		ii	xx	xiiii	xxi	ii
xvi	4	g	iiii	No.		iii	xxii	xv	xxiiii	iii
v	5	A	iii	No.		iiii	xxv	xvi	xxvi	iiii
	6	b	prid.	No.		v	xxvii	xvii	xxviii	Coloſ. i.
xiii	7	c	Nonas.		Perpetue.	vi	xxix	xviii	xxx	ii
ii	8	d	viii	Id.		vii	xxxi	xix	xxxii	iii
	9	e	vii	Id.		viii	xxxiii	xx	xxxiii	iiii
x	10	f	vi	Id.		ix	Iohua. i.	xxi	Ioſua ii.	i. Theſ. i.
	11	g	v	Id.		x	iii	xxii	iiii	ii
xviii	12	A	iiii	Id.	Gregorie.	xi	v	xxiii	vi	iii
viii	13	b	iii	Id.	Sol in Arietē.	xii	vii	xxiiii	viii	iiii
	14	c	prid.	Id.		xiii	ix	Iohn. i.	x	v
xv	15	d	Idus.			xiiii	xxii	ii	xxiiii	ii. The. i.
iii	16	e	xvii	kl.	Aprilis.	xv	Iudg. i.	iii	Iudg. ii.	ii
	17	f	xvi	kl.		xvi	iii	iiii	iiii	iii
xii	18	g	xv	kl.	Edward.	xvii	v	v	vi	i. Tim. i.
i	19	A	xiiii	kl.		xviii	vii	vi	viii	ii. iii
	20	b	xiii	kl.		xix	ix	vii	x	iiii
ix	21	c	xii	kl.	Benedict.	xx	xi	viii	xii	v
	22	d	xi	kl.		xxi	xiii	ix	xiii	vi
xvii	23	e	x	kl.		xxii	xv	x	xvi	ii. Tim. i
vi	24	f	ix	kl.	Fast.	xxiii	xvii	xi	xviii	ii
	25	g	viii	kl.	Annun. of Mary	xxiiii	Eccle. ii.	xii	Eccle. iii.	iii
xiiii	26	A	vii	kl.		xxv	Iud. xix.	xiii	Iudg. xx	iii
iii	27	b	vi	kl.		xxvi	xxi	xiiii	Ruth. i.	Titus. i.
	28	c	v	kl.		xxvii	Ruth. ii.	xv	iii	ii. iii
xi	29	d	iiii	kl.		xxviii	iiii	xvi	i. King. i.	Phile.
	30	e	iii	kl.		xxix	i. king. ii.	xvii	iii	Hebr. i.
xix	31	f	prid.	kl.		xxx	iiii	xviii	v	ii

April hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

						Psalmes	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	1	g	Kaleno.			i	1. king. 6.	John 19.	1. king. 7.	Heb. 11.
xvi	2	A	iiii No.			ii	viii	xx.	ix	iiii
p	3	b	iii No.	Richard.		iii	x	xxi	xi	v
	4	c	pri. No.	Ambrose.		iiii	xii	Acts. i.	xiii	vi
xiii	5	d	Nonas.			v	xiiii	ii	xv	vii
ii	6	e	viii Id.			vi	xvi	iii	xvii	viii
	7	f	vii Id.			vii	xviii	iiii	xix	ix
	8	g	vi Id.			viii	xx	v	xxi	x
x	9	A	v Id.			ix	xxii	vi	xxiii	xi
xviii	10	b	iiii Id.			x	xxiiii	vii	xxv	xii
vii	11	c	iii Id.	Sol in Tauro		xi	xxvi	viii	xxvii	xiii
	12	d	pri. Id.			xii	xxviii	ix	xxix	Jam. i.
xv	13	e	Idus.			xiii	xxx	x	xxxi	ii
iiii	14	f	xviii kl.	Maii.		xiiii	ii. king. i.	xi	2. kin. 2.	iii
	15	g	xvii kl.			xv	iii	xii	iiii	iiii
xii	16	A	xvi kl.	Easter day		xvi	v	xiii	vi	v
i	17	b	xv kl.			xvii	vii	xiiii	viii	i. Pet. i.
	18	c	xiiii kl.			xviii	ix	xv	x	ii
ix	19	d	xiii kl.	Alphege.		xix	xi	xvi	xii	iii
	20	e	xii kl.			xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi kl.			xxi	xv	xviii	xvi	v
vi	22	g	x kl.			xxii	xvii	xix	xviii	ii. Pet. i.
	23	A	ix kl.	S. George.		xxiii	xix	xx	xx	ii
xiiii	24	b	viii kl.			xxiiii	xxi	xxi	xxii	iii
ii	25	c	vii kl.	Marke Euang.		xxv	Eccl. iiii.	xxii	Eccle. v.	i. Joh. i.
	26	d	vi kl.			xxvi	2. kin. 23.	xxiii	2. kin. 24.	ii
xi	27	e	v kl.			xxvii	3. king. i.	xxiiii	3. kin. 2.	iii
	28	f	iiii kl.			xxviii	iii	xxv	iiii	iiii
xix	29	g	iii kl.			xxix	v	xxvi	vi	v
viii	30	A	pri. kl.			xxx	vii	xxvii	viii	2. 3. Joh.

May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4.min.36. / 7.min.24. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	b	Kalend.	Philip & Iacob.		i	Eccle. 7.	Acts. 8.	Eccle. ix.	Jude. i.
xvi	2	c	vi	No.		ii	3. kin. 9.	xxviii	3. king. x.	Rom. i.
ii	3	d	v	No.	Inuē. of ꝑcrosse	iii	xi	Matt. i.	xii	ii
	4	e	iiii	No.		iiii	xiii	ii	xiiii	iii
xiii	5	f	iii	No.		v	xv	iii	xvi	iiii
xi	6	g	prid.	No.	John Euang.	vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx	vi
x	8	b	viii	Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii	Id.		ix	4. king. i.	vii	4. king. 2.	viii
vii	10	d	vi	Id.		x	iii	viii	iiii	ix
	11	e	v	Id.		xi	v	ix	vi	x
	12	f	iiii	Id.	Sol in Gemini,	xii	vii	x	viii	xi
xv	13	g	iii	Id.		xiii	ix	xi	x	xii
iiii	14	A	prid.	Id.		xiiii	xi	xii	xii	xiii
	15	b	Idus.			xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii	kl.	Iunii.	xvi	xv	xiiii	xvi	xv
ix	17	d	xvi	kl.		xvii	xvii	xv	xviii	xvi
	18	e	xv	kl.		xviii	xix	vi	xx	i. Cor. i.
ix	19	f	xiiii	kl.	Dunstane.	xix	xxi	xvii	xxii	ii
	20	g	xiii	kl.		xx	xxiii	xviii	xxiiii	iii
xvii	21	A	xii	kl.	a sin Sonday	xxi	xxv	xix	i. Esdr. i.	iiii
vi	22	b	xi	kl.		xxii	1. Esdr. 3.	xx	iiii	v
	23	c	x	kl.		xxiii	v	xxi	vi	vi
xiiii	24	d	ix	kl.		xxiiii	vii	xxii	ix	vii
iii	25	e	viii	kl.		xxv	2. Esdr. i.	xxiii	2. Esdr. 2.	viii
	26	f	vii	kl.	Augustine.	xxvi	iiii	xxiiii	v	ix
xi	27	g	vi	kl.		xxvii	vi	xxv	viii	x
	28	A	v	kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii	kl.		xxix	xii	xxvii	Esther. i.	xii
viii	30	c	iii	kl.		xxx	Esther. 2	xxviii	iii	xiii
xvi	31	D	prid.	kl.	wheyt sonday	xxx	iiii	Mark. i.	v	xiiii

Iune hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 3. min. 34. / 8. min. 26. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
b.	1	e	Kalend.			i	Esther. 6	Mar. ii.	Esther. 7	ii. Cor. xb
	2	f	iiii No.		•	ii	viii	iii	ix	xvi
xvi	3	g	iii No.		Nichomede.	iii	Job. i.	iiii	Job. ii.	ii. Cor. i.
ii	4	A	prid. No.		•	iiii	iii	v	iiii	ii
	5	b	Nonas.		Boniface.	v	v	vi	vi	iii
x	6	c	viii Id.			vi	vii	vii	viii	iiii
xviii	7	d	vii Id.			vii	ix	viii	x	v
vi	8	e	vi Id.			viii	xi	ix	xii	vi
	9	f	v Id.			ix	xiii	x	xiiii	vii
	10	g	iiii Id.			x	xv	xi	xvi	viii
xv	11	A	iii Id.		Barnabe.	xi	Eccle. x.	Act. xiiii.	Eccl. xii.	Act. xv.
iiii	12	b	prid. Id.		Solin Cancro.	xii	Iob. 17. 18.	Mar. xii.	Iob. xix.	ii. Cor. 9.
	13	c	Idus.		Solsti. æstiuum.	xiii	xx	xiii	xxi	x
xii	14	d	xviii kl.		Iulii.	xiiii	xxii	xiiii	xxiii	xi
i	15	e	xvii kl.			xv	xxiiii. 25.	xv	xxvi. 27.	xii
	16	f	xvi kl.			xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv kl.			xvii	xxx	Luke i.	xxxi	Galat. i.
	18	A	xiiii kl.			xviii	xxxii	ii	xxxiii	ii
xvii	19	b	xiii kl.			xix	xxxiiii	iii	xxxv	iii
vi	20	c	xii kl.		Edward.	xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi kl.			xxi	xxxviii	v	xxxix	v
xiiii	22	e	x kl.			xxii	xl	vi	xli	vi
iii	23	f	ix kl.		Fast.	xxiii	xlii	vii	Pro. i.	Ephe. i.
	24	g	viii kl.		Iohn Baptist.	xxiiii	Mal. iii.	Mat. iii.	Mal. iiii.	Mat. 14
xi	25	A	vii kl.			xxv	Prou. ii.	Luke 8.	Pro. iii.	Ephe. ii.
	26	b	vi kl.			xxvi	iiii	ix	v	iii
xix	27	c	v kl.			xxvii	vi	x	vii	iiii
	28	d	iiii kl.		. Fast.	xxviii	viii	xi	ix	v
viii	29	e	iii kl.		S. Peter Apost.	xxix	Eccl. xv.	Acts. iii.	Eccl. 19.	Acts. 4.
xvi	30	f	prid. kl.			xxx	Pro. x.	Luk. xii.	Pro. 11.	Ephe. 6.

Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 18. / 7. min. 42. }

						Pſalmes	Morning prayer. 1. Leſſon.	Morning prayer. 2. Leſſon.	Euening prayer. 1. Leſſon.	Euening prayer. 2. Leſſon.
v	1	g	Kalend.	Uincula. of Pa.		i	Pro. xii.	Luk. xvi.	Pro. xiii.	Phili. i.
	2	A	vi	No.		ii	xiiii	xviii	xv	ii
xiii	3	b	v	No.	Martin.	iii	xvi	xv	xvii	iii
ii	4	c	iiii	No.		iiii	xviii	xvi	xix	iiii
	5	d	iii	No.		v	xx	xvii	xxi	Coloſ. i.
x	6	e	prid.	No.	Dogge dayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.			vii	xxiiii	xix	xxv	iii
vii	8	g	viii	Id.		viii	xxvi	xx	xxvii	iiii
	9	A	vii	Id.		ix	xxviii	xxi	xxix	i. Theſ. i.
	10	b	vi	Id.		x	xxx	xxii	Eccle. i.	ii
xv	11	c	v	Id.		xi	Eccle. ii.	xxiii	iii	iii
iiii	12	d	iiii	Id.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
	13	e	iii	Id.		xiii	vi	Iohn i.	vii	v
xi	14	f	prid.	Id.		xiiii	viii	ii	ix	ii. The. i.
i	15	g	Idus.		Swithune.	xv	x	iii	xi	ii
xx	16	A	xvii	kl.	Auguſti.	xvi	xii	iiii	Iere. i.	iii
	17	b	xvi	kl.		xvii	Iere. ii.	v	iii	i. Tim. i.
	18	c	xv	kl.		xviii	iiii	vi	v	ii. iii.
xvii	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii	kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii	kl.		xxi	x	ix	xi	vi
xiii	22	g	xi	kl.	Magdalen.	xxii	xii	x	xiii	ii Tim. i.
iii	23	A	x	kl.		xxiii	xiiii	xi	xv	ii
	24	b	ix	kl.	Fall.	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii	kl.	Iames Apoſt.	xxv	Eccl. xxi.	xiii	Eccl. 23.	iiii
xix	26	d	vii	kl.	Anne.	xxvi	Iere. 18.	xiiii	Iere. xix.	Titus. i.
viii	27	e	vi	kl.		xxvii	xx	xv	xxi	ii. iii.
	28	f	v	kl.		xxviii	xxii	xvi	xxiii	Phile.
xvi	29	g	iiii	kl.		xxix	xxiiii	xvii	xxv	Hebr. i.
	30	A	iii	kl.		xxx	xxvi	xviii	xxvii	ii
v	31	b	prid.	kl.		xxx	xxviii	xix	xxix	iii

Auguſt hath xxxj. dayes.

The Moone xxix.

Sunne { riſeth / falleth } houre { 4. min. 34. / 7. min. 26. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon	2. Leſſon.
xiii	1	c	Kalend.	Lammas.		i	Jer. xxx.	John xx.	Jer. xxxi.	Hebr. 4.
ii	2	d	iiii No.			ii	xxii	xxi	xxxiii	v
	3	e	iii No.			iii	xxxiiii	Acts. i.	xxxv	vi
x	4	f	prid. No.			iiii	xxxvi	ii	xxvii	vii
xvi	5	g	Nonas.			v	xxxviii	iii	xxxix	viii
vii	6	A	viii Id.	Transfigurat.		vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Jeſus		vii	xlii	v	xliii	x
	8	c	vi Id.			viii	xliiii	vi	xlv. xlvi	xi
xv	9	d	v Id.			ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.		x	xlix	viii	l	xiii
	11	f	iii Id.			xi	li.	ix	lii	Jam. i.
xi	12	g	prid. Id.	Sol in virgine.		xii	Lamē. i.	x	Lamē. ii.	ii
i	13	A	Idus.			xiii	iii	xi	iiii	iii
	14	b	xix kl.	Septembris.		xiiii	v	xii	Ezek. ii.	iiii
ix	15	c	xviii kl.			xv	Ezek. iii.	xiii	vi	v
	16	d	xvii kl.			xvi	vii	xiiii	xiii	i. Pet. i.
xvii	17	e	xvi kl.			xvii	xiiii	xv	xviii	ii
vi	18	f	xv kl.			xviii	xxxiii	xvi	xxxiiii	iii
	19	g	xiiii kl.			xix	Daniel i.	xvii	Dan. ii.	iiii
xiii	20	A	xiii kl.			xx	iii	xviii	iiii	v
iii	21	b	xii kl.			xxi	v	xix	vi	ii. Pet. i.
	22	c	xi kl.			xxii	vii	xx	viii	ii
xi	23	d	x kl.	Faſt.		xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Barthol. Apoſt.		xxiiii	Eccl. 25.	xxii	Eccl. 29.	i. Joh. i.
viii	25	f	viii kl.			xxv	Dan. xi.	xxiii	Dan. xii.	ii
	26	g	vii kl.			xxvi	xiii	xxiiii	xiiii	iii
xvi	27	A	vi kl.			xxvii	Ose. i.	xxv	Ose. ii. iii	iiii
v	28	b	v kl.	Auguſtine.		xxviii	iiii	xxvi	v. vi	v
	29	c	iiii kl.	Behead. of John.		xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii kl.			xxx	ix	xxviii	x	Jude i.
xiii	31	e	prid. kl.			xxxi	xi	Matt. i.	xii	Rom. i.

September hath xxx. dayes.

The Moone xxix.

Sunne { riseth } houre { 5.min.36. }
{ falleth } { 6.min.24. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ii	1	f	Kaleno.		Gyles.	i	Die. xiii.	Matt. ii.	Ose, xiii.	Rom. ii.
	2	g	iiii	No.		ii	Joel. i.	ix	Joel. ii.	iii
e	3	A	iii	No.		iii	iii	iiii	Amos. i.	iiii
xviii	4	b	prid.	No.		iiii	Amos. ii.	v	iii	v
vii	5	c	Nonas.		Dogdaies end.	v	iiii	vi	v	vi
	6	d	viii	Id.		vi	vi	vii	vii	vii
	7	e	vii	Id.	Nati. of Eliza.	vii	viii	viii	ix	viii
xv	8	f	vi	Id.	Nati. of Mary.	viii	Abdi. i.	ix	Jonas. i.	ix
iiii	9	g	v	Id		ix	Jon. 2. 3.	x	iiii	x
	10	A	iiii	Id.		x	Miche. i.	xi	Mich. 2.	xi
xii	11	b	iii	Id.		xi	iii	xii	iiii	xii
i	12	c	prid.	Id.	Sol in Libra.	xii	v	xiii	vi	xiii
ix	13	d	Idus.			xiii	vii	xiiii	Naum. i.	xiiii
	14	e	xviii	kl.	Holy crosse.	xiiii	Naum. 2	xv	iii	xv
	15	f	xvii	kl.	Aequinoctium	xv	Abac. i.	xvi	Abac. ii.	xvi
xvii	16	g	xvi	kl.	Autumnale.	xvi	iii	xvii	Soph. i.	i. Cor. i.
vi	17	A	xv	kl.	Lambert.	xvii	Soph. ii.	xviii	iii	ii
	18	b	xiiii	kl.		xviii	Agge. i.	xix	Agge. ii.	iii
xiiii	19	c	xiii	kl.		xix	Zach. i.	xx	Zac. 2. 3	iiii
iii	20	d	xii	kl.	Fast.	xx	iiii. v	xxi	vi	v
	21	e	xi	kl.	S. Matthewe.	xxi	Eccle. 35.	xxii	Eccl. 38.	vi
xi	22	f	x	kl.		xxii	Zach. 7.	xxiii	Zac. 8.	vii
xix	23	g	ix	kl.		xxiii	ix	xxiiii	x	viii
viii	24	A	viii	kl.		xxiiii	xi	xxv	xii	ix
	25	b	vii	kl.		xxv	xiii	xxvi	xiiii	x
	26	c	vi	kl.	Cyprian.	xxvi	Mala. i.	xxvii	Mala. ii.	xi
xvi	27	d	v	kl.		xxvii	iii	xxviii	iiii	xii
v	28	e	iiii	kl.		xxviii	Tob. i.	Mark. i.	Tob. ii.	xiii
xii	29	f	iii	kl.	S. Michael.	xxix	Eccle. 39	ii	Eccl. 44	xiii
ii	30	g	prid.	kl.	Hierome.	xxx	Tob. iii.	iii	Tob. iiii.	xv

October hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } hour { 6. min. 35. / 5. min. 25. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	A	Kalend.	Remige.		i	Tobi. v.	Mar. iiii.	Tobi. vi.	i. Cor. 16
c	2	b	vi No.			ii	vii	v	viii	ii. Cor. i.
	3	c	v No.			iii	ix	vi	x	iii
xviii	4	d	iiii No.			iiii	xi	vii	xii	iii
viii	5	e	iii No.			v	xiii	viii	xiiii	iiii
	6	f	prid. No.	Fauth.		vi	Judit. i.	ix	Judit. ii.	v
xv	7	g	Nonas.			vii	iii	x	iiii	vi
iiii	8	A	viii Id.			viii	v	xi	vi	vii
	9	b	vii Id.	Dennis.		ix	vii	xii	viii	viii
xii	10	c	vi Id.			x	ix	xiii	x	ix
i	11	d	v Id.			xi	xi	xiiii	xii	x
	12	e	iiii Id.	Sol in Scorpio.		xii	xiii	xv	xiiii	xi
ix	13	f	iii Id.	Edward.		xiii	xv	xvi	xvi	xii
	14	g	prid. Id.			xiiii	Mal. i.	Luk. vi.	Mal. ii.	xiii
xvii	15	A	Idus.			xv	iii	vi.	iiii	Galat. i.
	16	b	xvii kl.	Nouembris.		xvi	v	ii	vi	ii
vi	17	c	xvi kl.	Etheldrede.		xvii	vii	iii	viii	iii
xiiii	18	d	xv kl.	Luke Euang.		xviii	Eccle. ii.	iiii	Job. i.	iiii
iii	19	e	xiiii kl.			xix	Mal. iii.	v	Mal. x.	v
	20	f	xiii kl.			xx	xi	vi	xii	vi
xi	21	g	xii kl.			xxi	xiii	vii	xiiii	Ephe. i.
xix	22	A	xi kl.			xxii	xv	viii	xvi	ii
	23	b	x kl.			xxiii	xvii	ix	xviii	iii
viii	24	c	ix kl.			xxiiii	xix	x	Eccle. i.	iiii
	25	d	viii kl.	Crispine.		xxv	Eccle. ii.	xi	iii	v
xvi	26	e	vii kl.			xxvi	iiii	xii	v	vi
v	27	f	vi kl.	Fast.		xxvii	vi	xiii	vii	Phil. i.
	28	g	v kl.	Simon & Iude.		xxviii	Iob. 24. 25.	xiiii	Job. xiii.	ii
xiii	29	A	iiii kl.			xxix	Eccle. 8.	xv	Eccle. ix.	iii
ii	30	b	iii kl.			xxx	x	xvi	xi	iiii
	31	c	prid. kl.	Fast.		xxxi	xii	xvii	xiii	Colos. i.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth } houre { 7.min.34. }
{ falleth } { 4.min.26. }

						Psalmes	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
f	1	d	Kalend.	All Saintes.		i	Wisd. iii.	He. 11. 12	Wisd. v.	Reu. 19.
	2	e	iiii No.			ii	Eccle. 14	Luke 18.	Eccl. 15.	Col. ii.
xviii	3	f	iii No.			iii	xvi	xix	xvii	iii
viii	4	g	prid. No.			iiii	xviii	xx	xix	iiii
	5	A	Nonas.			v	xx	xxi	xxi	i. Thes. i.
xv	6	b	viii Id.	Leonard.		vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.			vii	xxiiii	xxiii	xxv	iii
	8	d	vi Id.			viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.			ix	xxix	John. i.	xxx	v
i	10	f	iiii Id.			x	xxxi	ii	xxxii	ii. The. i.
ix	11	g	iii Id.	S. Martine.		xi	xxxiii	iii	xxxiiii	ii
	12	A	prid. Id.	Sol, in Sagit.		xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.	Bruce.		xiii	xxxvii	v	xxxviii	i. Tim. i.
xvii	14	c	xviii kl.	Decembris.		xiiii	xxxix	vi	xl	ii. iii
vi	15	d	xvii kl.	Machute.		xv	xli	vii	xlii	iiii
	16	e	xvi kl.			xvi	xliii	viii	xliiii	v
xiiii	17	f	xv kl.	Init. regni Eliza.		xvii	xlv	ix	xlvi	vi
iii	18	g	xiiii kl.			xviii	xlvii	x	xlviii	ii. Tim. i.
	19	A	xiii kl.			xix	xlix	xi	l	ii
xi	20	b	xii kl.	Edmund king.		xx	li	xii	Baruc. i.	iii
xix	21	c	xi kl.			xxi	Baru. ii.	xiii	iii	iiii
viii	22	d	x kl.	Cicilie.		xxii	iiii	xiiii	v	Titus. i.
	23	e	ix kl.	Clement.		xxiii	vi	xv	Esai. i.	ii. iii.
	24	f	viii kl.			xxiiii	Esai. ii.	xvi	iii	Philem.
xvi	25	g	vii kl.	Katherine.		xxv	iiii	xvii	v	Hebr. i.
v	26	A	vi kl.			xxvi	vi	xviii	vii	ii
	27	b	v kl.			xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.			xxviii	x	xx	xi	iiii
ii	29	d	iii kl.	Fast.		xxix	xii	xxi	xiii	v
x	30	e	prid. kl.	Andrew Apost.		xxx	Pro. xx.	Acts. i.	Pro. xxi.	vi

Note, that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the xxv. Chapter.

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 8. min. 12. / 3. min. 48. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
	1	f	Kalend.			i	Esa. xlviii	Acts. ii.	Esai. xv.	Heb. 7.
xviii	2	g	iiii No.			ii	xvi	iii	xvii	viii
vii	3	A	iii No.			iii	xviii	iiii	xix	ix
	4	b	prid. No.			iiii	xx. xxi	v	xxii	x
xv	5	c	Nonas.			v	xxiiii	vi	xxiiii	xi
xii	6	d	viii Id.	Nicolas Bish.		vi	xxv	vii. vii	xxvi	xii
	7	e	vii Id.			vii	xxvii	vii. vii	xxviii	xiii
xii	8	f	vi Id.	Cõcep. of Ma.		viii	xxix	viii	xxx	Jam. i.
i	9	g	v Id.			ix	xxxi	ix	xxxii	ii
	10	A	iiii Id.			x	xxxiii	x	xxxiii	iii
ix	11	b	iii Id.			xi	xxxv	xi	xxxvi	iiii
	12	c	prid. Id.	Sol in Capri.		xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.	Lucie virgin.		xiii	xxxix	xiii	xl	i. Pet. i.
	14	e	xix kl.	Januarii.		xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii kl.			xv	xliii	xv	xliiii	iii
xiiii	16	g	xvii kl.	O sapientia.		xvi	xlv	xvi	xlvi	iiii
ii	17	A	xvi kl.			xvii	xlvii	xvii	xlviii	v
	18	b	xv kl.			xviii	xlix	xviii	l	ii. Pet. i.
xi	19	c	xiiii kl.			xix	li	xix	lii	ii
xix	20	d	xiii kl.	Fast.		xx	liii	xx	liiii	iii
	21	e	xii kl.	Thomas Apost.		xxi	Pso. 23.	xxi	Pso. 24.	i. Joh. i.
viii	22	f	xi kl.			xxii	Esai. lv.	xxii	Esai. 56.	ii
	23	g	x kl.			xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix kl.	Fast.		xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	Christmas.		xxv	Esai. ix.	Luke ii.	Esai. lxi.	Tit. iii.
	26	c	vii kl.	S. Steuen.		xxvi	Pso. 28.	Act. 6. 7.	Eccle. 4.	Act. vii.
xiii	27	d	vi kl.	S. Iohn.		xxvii	Eccle. v.	Reuel. i.	Eccle. 6.	Reu. 22.
ii	28	e	v kl.	Innocents.		xxviii	Jere. 31.	Acts. 25.	Wisd. i.	i. Joh. v.
	29	f	iiii kl.			xxix	Esai. lxi.	xxvi	Esa. lxii.	ii. John
x	30	g	iii kl.			xxx	lxiii	xxvii	lxiiii	iii. John
	31	A	prid. kl.	Siluester bish.		xxxi	lxv	xxviii	lxvi	Jude i.

The order where Morning

and Euening Prayer ſhall be vſed and ſayd.

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chauncell, except it ſhall be otherwiſe determined by the Ordinary of the place: And the Chauncels ſhall remayne as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornamentes in the Church, as were in vſe by authoritie of Parliament in the ſeconde yeere of the raigne of King Edward the ſixt, according to the Acte of Parliament ſet in the beginning of this booke.

An order for Morning praier

dayly throughout the yeere.

At the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowde voyce ſome one of theſe ſentences of the Scriptures that follow. And then hee ſhall ſay that which is written after the ſaide ſentences.

AT what time ſoeuer a ſinner doeth repent him of his ſinne, from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. Eze. xviii.

I doe knowe mine owne wickedneſſe, and my ſinne is alway againſt me. Pſal. li.

Turne thy face away from our ſinnes (O Lorde) and blot out all our offences. Pſal. li.

A ſorowful ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. Pſal. li.

Rent your hearts, and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, hee is patient, and of much mercie, and ſuch a one that is ſorie for your afflictions. Ioel. ii.

Morning prayer

Dan.ix. To thee (O Lord God) belongeth mercie and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby wee might walke in thy lawes which thou hast appointed for vs.

Iere.x. Correct vs (O Lorde) and yet in thy iudgement, not in thy furie, lest we should be consumed and brought to nothing.

Matth.iii. Amend your liues, for the kingdome of God is at hand.

Luke xv. I will goe to my father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthie to be called thy sonne.

Psal.cxliii Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

j.Iohn,i. If we say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.



Earely beloued brethren, the scripture moueth vs in sundrie places, to acknowledge and confesse our manifold sinnes and wickednesse, and that wee should not dissemble nor cloke them before the face of Almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that wee may obteyne forgiuenesse of the same, by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought wee most chiefly so to doe, when wee assemble and meete together, to render thanks for the great benefites that we haue receiued at his handes, to set forth his most worthie prayse, to heare his most holy word, and to aske those things which be requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

A generall

Morning prayer.

A generall confession to be said of the whole congregation after the Minister, kneeling.

ALmightie and most mercifull Father, Wee haue erred and strayed from thy Waies like lost sheepe, We haue followed too much the deuises and desires of our owne hearts, Wee haue offended against thy holy Lawes, We haue left vndone those things which Wee ought to haue done, and We haue done those thinges which Wee ought not to haue done, and there is no health in vs, but thou, O Lorde, haue mercie vpon vs miserable offenders, spare thou them, O God, which confesse their faultes, restore thou them that bee penitent, according to thy promises declared vnto mankinde in Christ Jesu our Lord, and graunt, O most mercifull father, for his sake, that Wee may hereafter liue a godly, righteous, and sober life, to the glory of thy holy name, Amen.

The absolution to be pronounced by the Minister alone.

ALmightie God, the father of our Lorde Jesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednes and liue, and hath giuen power and commaundement to his ministers, to declare and pronounce to his people beeing penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truely repent, and vnfaynedly beleeue his holy Gospell. Wherefore We beseech him to graunt vs true repentance and his holy Spirite, that those things may please him which we doe at this present, and that the rest of our life hereafter may bee pure and holy, so that at the last We may come to his eternall ioy, through Jesus Christ our Lord.

The people shall answere, Amen.

Then

Morningprayer.

Then ſhall the Miniſter begin the Lords prayer with a loude voyce.

OUr Father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from euill.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is now. &c.
Prayſe ye the Lord.

Then ſhall be ſayd or ſung this Pſalme following.

Venite, exultemus Domino. Pſal. 95.

O Come, let vs ſing vnto the Lorde: let vs heartily reioyce in ỹ ſtrength of our ſaluation.

Let vs come before his preſence with thankſgiuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lorde is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The ſea is his, and he made it: and his hands prepared the drie land.

O come, let vs worſhip, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his paſture,

pasture, and the sheepe of his handes.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and saide: it is a people that doe erre in their heartes, for they haue not known my wayes.

Unto whome I sware in my wrath: that they should not enter into my rest.

Glory bee to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: world without ende, Amen.

Then shall followe certaine Psalmes in order, as they bee appoynted in a table made for that purpose, except there bee proper Psalmes appoynted for that day. And at the ende of euery Psalme throughout the yere, and likewise in the end of Benedictus, Benedicite, Magnificat, & Nunc dimittis, shalbe repeated:

Glory bee to the Father. &c. - As it was in the. &c.

Then shall be read two Lessons distinctly with a loude voyce, that the people may heare. The first, of the old Testament. The second, of the new, like as they bee appoynted in the Kalender, except there bee proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as he may best be heard of all such as be present. And before euery lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appoynted in the Kalender. And in the ende of euery Chapter he shal say, **Here endeth such a Chapter of such a booke.**

And to the ende the people may the better heare in such places where they doe sing, there shal the Lessons be sung in a playne tune, after the maner of distinct reading: and likewise the Epistle and Gospel.

After the first Lesson, shall follow Te Deum laudamus in English, dayly throughout the whole yeere.

Morning prayer.

Te Deum laudamus



E prayse ther, O God: we knowledge ther to be the Lord.
All the earth doeth worship thee: the father euerlasting.
To thee all Angels cry aloude: the heauens, and all the powers therein.
To ther Cherubin, & Seraphin: continually doe crye.
Holy, holy, holy: Lord God of Sabaoth.
Heauen and earth are full of thy maiestie: of thy glory.
The glorious companie of the Apostles: prayse thee.
The goodly fellowship of the Prophets: prayse thee.
The noble armie of Martyrs: prayse thee.
The holy Church throughout all the worlde: doeth knowledge thee.
The Father: of an infinite maiestie.
Thine honourable: true, and onely Sonne.
Also the holy Ghost: the comforter.
Thou art the king of glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins Wombe.
When thou haddest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.
Thou sittest at the right hande of God: in the glorie of the father.
We beleeue that thou shalt come: to be our iudge.
We therefore pray thee helpe thy seruants: whome thou hast redeemed with thy precious blood.
Make them to be nombred with thy Saintes: in glorie euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord

Morning prayer.

O Lord haue merrie vpon vs: haue merrie vpon vs.
O Lorde let thy mercie lighten vpon vs: as our trust is in thee.
O Lord, in thee haue I trusted: let me neuer be confounded.

¶ Or this Canticle. Benedicite omnia opera. &c.

O All ye workes of the Lorde, blesse yee the Lorde: prayse him and magnifie him for euer. Benedicite.

O ye angels of the Lorde, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye heauens, blesse ye the Lord: prayse him and magnifie him for euer.

O ye waters that bee aboue the firmament, blesse yee the Lorde: prayse him and magnifie him for euer.

O all yee powers of the Lord, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye starres of heauen, blesse ye the Lord: prayse him and magnifie him for euer.

O ye showres and deawe, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye windes of God, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye fire and heate, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye winter and Sommer, blesse ye the Lord: prayse him and magnifie him for euer.

O ye deawes and frostes, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye frost and colde, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye yce and snowe, blesse yee the Lord: prayse him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: prayse him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye lightenings and cloudes, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye welles, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye Seas and floods, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye Whales and all that moue in the waters, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye beaſtes and cattel, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O ye prieſts of the Lorde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is now. &c.

And after the ſecond Leſſon, ſhalbe vſed and ſayde Benedictus in Engliſh, as followeth.

Bleſſed

Morning prayer.



Lessed be the Lorde God of Israel: for he hath visited and redeemed his people. Benedictus.

And hath rayled vp a mightie saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue bene since the World began.

That we shoulde be saued from our enemies: and from the handes of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That we, being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the hiest: for thou shalt go before the face of the Lord to prepare his waies.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, &c.

Or this C. Psalme. Iubilate Deo.



Be toyfull in the Lorde (all ye landes:) serue the Lord with gladnesse, and come before his presence with a song. Iubilate Deo.

Be ye sure that the Lorde hee is God: it is hee that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe

Morning prayer.

O goe your way into his gates with thankesgiuing, and into his courtes with prayse: be thankeful vnto him, & speake good of his name.

For the Lord is gratious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne. &c.
As it was in the beginning, is now, &c.

Then shalbe sayde the Creede, by the Minister and the people standing.

I Beleeue in God the father almightie, maker of heauen and earth: and in Jesus Christ his onely sonne our Lord, Which was conceiued by the holy ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucifyed, dead, and buried, he descended into hell. The thirde day he rose againe from the dead. He ascended into heauen, and sitteth on the right hande of God the father Almightie. From thence shall he come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of saintes, the forgiuenesse of sinnes, the resurrection of the bodie, and the life euerlasting, Amen.

And after that, these prayers following, aswell at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a lowde voyce.

The Lord be with you.

Answere.

And with thy spirit.

The Minister.

Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Minister, Clarkes, and people, shall say the Lordes prayer in English, with a lowde voyce.

Our father which art in heauen. &c.

Then

Morning prayer.

Then the Minister standing vp, shall say.

O Lord shewe thy mercie vpon vs.

Answere.

And graunt vs thy saluation.

Priest.

O Lord saue the Queene.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy spirite from vs.

Then shall followe three Collectes. The first, of the day, which shall be the same that is appoynted at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collectes shall neuer alter, but dayly bee sayde at Morning prayer throughout all the yeere, as followeth.

The second Collect for peace.

O God, which art authour of peace, and louer of concorde, in knowledge of whome standeth our eternall life, whose seruice is perfect freedome: defende vs thy humble seruants in all assaultes of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Jesus Christ our Lord, Amen.

The

Euening prayer.

The third Collect for grace.

O Lord our heauenly father, almightie and euerlasting God, which hast safely brought vs to the beginning of this day, defende vs in the same with thy mightie power, and graunt that this day we fall into no sinne, neither run into any kinde of daunger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lorde. Amen.

An order for Euening praier

throughout the yeere.

The Priest shall say.

Our father which art in heauen.

Then likewise he shall say.

O Lord open thou our lippes.

Answere.

And our mouth shall shew forth thy praise.

Priest.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without ende, Amen.

Prayse ye the Lord.

Then Psalmes in order as they be appointed in the table for psalmes, except there be proper psalmes appoynted for that day. Then a lesson of the olde Testamẽt, as is appointed likewise in the Kalender, except there be proper lessons appoynted for that day. After that, Magnificat in English, as followeth.

My

Eueningprayer.

MY soule doeth magnifie the Lorde: & my spirite hath reioyced in God my sauiour. Magnificat. Luke 1.

For he hath regarded: the lowlinesse of his handmaiden.

For beholde from henceforth: al generations shal call me blessed.

For he that is mightie hath magnified me: and holy is his name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungrie with good things: and the riche he hath sent emptie away.

He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham and his seede for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Or els this Psalme.

O Sing vnto the Lord a newe song: for he hath done marueilous things. Cantate Domino, Psal. 98.

With his owne right hande, and with his holy arme: hath hee gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towardes the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all yee landes: sing, reioyce, and giue thankes.

Prayse

Magnificat. Luke 1.

Prayse the Lorde vpon the harpe: sing to the harpe with a Psalme of thanke sgiuing.

With trumpets also and shawmes: O shewe your selues ioyful before the Lord the king.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lorde: for hee is come to iudge the earth.

With righteousnesse shal he iudge the world: and the people with equitie.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Then a Lesson of the newe Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luke 2.

LOrde nowe lettest thou thy seruant depart in peace: according to thy worde.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

Or els this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, & bleſſe vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let

Euening prayer.

Let the people praise thee, O God: let all the people praise thee.

Then shal the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall bless vs: and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne: and to the holie ghost.

As it was in the beginning, is now, and euer shalbe: world without ende, Amen.

Then shall followe the Creede, with other prayers, as is before appoynted at Morning prayer after Benedictus, and with three Collectes, First of the day. The second of peace. The thirde for ayde against all perilles, as hereafter followeth: which two last Collectes shal be dayly sayde at Euening prayer, without alteration.

The second Collect at Euening prayer.

O God, from whome all holy desires, all good counsayles, and all iust workes doe proceede: giue vnto thy seruantes that peace which the world can not giue, that both our hearts may be set to obey thy commaundements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Jesus Christ our Sauiour. Amen.

The third Collect for ayde against all perils.

Lighten our darkenesse we beseech thee, O Lord, and by thy great mercy defende vs from all perils and dangers of this night, for the loue of thy onely sonne our Sauiour Jesus Christ, Amen.

In the feastes of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday, shalbe sung or saide, immediatly after Benedictus, this confession of our Christian faith.

Whosoeuer

Quicunque vult.

Quicunque vult.



Whosoeuer will be saued: before all things it is necessary that he holde the Catholique faith.

Which faith, except euery one do keepe holy and undefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in trinitie, and trinitie in unitie.

Neither confounding ỹ persons: nor deuiding the substance.

For there is one person of the father, another of the sonne: and another of the holy Ghost.

But the godhead of the father, of the sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the father is, such is the sonne: and such is the holy Ghost.

The father uncreate, the sonne uncreate: & the holy Ghost uncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy ghost is God.

And yet they are not three Gods: but one God.

So likewise the father is Lorde, the sonne Lorde: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the christian veritie: to acknowledge euery person by him selfe to be God and Lord.

So

So are wee forbidden by the Catholique religion: to say there be three Gods, or three Lordes.

The Father is made of none: neyther created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three fathers, one sonne, not three sonnes: one holy Ghost, not three holy ghostes.

And in this trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesayde: the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

Hee therefore that will be saued: must thus thinke of the trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lorde Jesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God, of the substance of the Father, begotten before the worldes: and man, of the substance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the father as touching his godhead: and inferior to the father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

who suffered for our saluation: descended into hell, rose againe the third day from the dead.

Hee ascended into heauen, he sitteth on the right hande of the Father, God almightie: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shal giue accompt for their owne workes.

And they that haue done good, shal go into life euerlasting: and they that haue done euill into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the father, and to the sonne. &c.
As it was in the beginning, is now. &c.

Thus endeth the order of *Morning and Euening prayer*, throughout the whole yeere.

Here

Here followeth the Letanie,

to be vsed vpon Sundayes, Wednesdayes, and Fry-
dayes, and at other times when it
shalbe commanded by the
Ordinarie.



God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the sonne redeemer of the worlde: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the father & the sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the father and the sonne: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons & one God: haue mercie vpon vs miserable sinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lorde, spare thy people whome thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the craftes and assaultes of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindenesse of heart, from pryde, vayne glorie, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the worlde, the flesh, and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battayle and murther, and from suddayne death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from al false doctrine and heresie, from hardnesse of heart, & contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy nativitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloodie sweate, by thy crosse and passion, by thy precious death and buryall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant [illegible] our most gracious [illegible]ne and gouernour. kyng Iames kyng Iames

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in thy faith, feare, and loue, and that shee may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishoppes, Pastours, and Ministers of the Church, with true knowledge and vnderstanding of thy worde, and that both by their

preaching

preaching and liuing they may set it forth, and shewe it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lordes of the Counsaile, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bielle and keepe the Magistrates, giuing them grace to execute iustice, and to maynteyne trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bielle and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to al nations vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bring forth the fruites of the spirite.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stande, and to comfort and helpe the weake hearted, and to rayse vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, al that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauaile by land or by water, all women labouring of childe, all sicke persons, and young children, and to shewe thy pitie vpon all prisoners and captiues.

The Letanie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that bee deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlaunderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindely fruites of the earth, ſo as in due time wee may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs al our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy ſpirite, to amende our liues according to thy holy worde.

We beſeech thee to heare vs good Lord.

Sonne of God: We beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of GOD, that takeſt away the ſinnes of the worlde.

Graunt vs thy peace.

O Lambe of GOD, that takeſt away the ſinnes of the worlde.

Haue mercie vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Answere.

Neither reward vs after our iniquities.

Let vs pray.



God merciful father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorowfull, mercifully assist our prayers, that We make before thee in all our troubles and aduersities whēsoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruantes being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy names sake.

O God, We haue heard With our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the sonne, and to the holy ghost. As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully beholde the sorowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably With mercie heare our prayers.

O sonne of Dauid, haue mercie vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

Answere.

As we doe put our trust in thee.

The Letanie.

Let vs pray.

WE humbly beseech thee, O father, mercifully to looke vpon our infirmities: and for the glory of thy names sake, turne frō vs all those euils that wee most righteously haue deserued, and graunt that in all our troubles wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glorie, through our onely mediatour and aduocate Iesus Christ our Lord. Amen.

A prayer for the Queenes Maiestie.

O Lorde our heauenly Father, high and mightie, King of Kings, Lorde of Lordes, the onely ruler of princes, which doest from thy throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious soueraigne Lorde King Charles, and so replenish him with the grace of thy holy spirite, that he may alway encline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, graunt him in health and wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life hee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

O Almightie God with whō is the fountaine of life, in whose light we shall see light, in whose seruice is perfect libertie: defend vs thy humble seruants in all assaults of our ghostly enemie, that we trusting in the defence of thy maiestie, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

ALmightie and euerliuing God, which onely worketh great marueiles, send downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirite of thy grace, and that they may truely please thee, powre vpon them the continuall dewe of thy blessing. Graunt this, O Lord, for the honour of our aduocate and mediatour Iesus Christ, Amen.

A prayer

The Letanie.

A prayer of Chryſoſtome.

ALmightie God, which haſt giuen vs grace at this time with one accorde, to make our common ſupplications vnto thee, and doeſt promiſe that when two or three bee gathered together in thy name, thou wilt graunt their requeſtes: fulfill nowe, O Lorde, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the world to come life euerlaſting.

2. Corinth. 13.

THe grace of our Lorde Jeſus Chriſt, and the loue of God, and the felowſhip of the holy Ghoſt, be with vs all euermore. Amen.

For raine, if the time require.

O God heauenly Father, which by thy Sonne Jeſus Chriſt haſt promiſed to all them that ſeeke thy kingdome, & the righteouſneſſe thereof, all things neceſſarie to their bodily ſuſtenance: Sende vs, we beſeech thee, in this our neceſſitie, ſuch moderate rayne and ſhowres, that wee may receiue the fruites of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord, Amen.

For faire weather.

O Lorde God, which for the ſinne of man diddeſt once drowne all the worlde, except eight perſons, and afterwarde of thy great mercie didſt promiſe neuer to deſtroy it ſo againe: Wee humbly beſeech thee, that although wee for our iniquities haue worthily deſerued this plague of raine and waters, yet vpon our true repentance, thou wilt ſend vs ſuch weather, whereby we may receiue the fruites of the earth in due ſeaſon, and learne both by thy puniſhment to amende our liues, and for thy clemencie to giue thee prayſe and glory, through Jeſus Chriſt our Lord. Amen.

In

The Letanie.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that ỹ rayne doeth fall, the earth is fruitfull, beasts increase and fishes doe multiplie: beholde, We beseech thee, ỹ afflictions of thy people, and graunt that the scarcitie and dearth (which we doe nowe most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapenesse & plentie, for the loue of Jesus Christ our Lorde, to whom with thee and the holy Ghost, be all honour, &c.

In the time of warre.

O Almightie God, king of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, & to be mercifull to them that truely repent: saue and deliuer vs (We humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuises, that We being armed with thy defence, may be preserued euermore from all perils, to glorifie thee which art the onely giuer of all victorie, through the merites of thy onely sonne Jesus Christ our Lorde.

In the time of any common plague or sickenesse.

O Almightie God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence three score and ten thousand, and yet remembring thy mercie diddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sicknesse and mortalitie, that like as thou diddest then commaund thine Angel to cease from punishing: so it may nowe please thee to withdraw from vs this plague and grieuous sickness, through Jesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though we be tyed and bounde with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christes sake, our mediatour and aduocate. Amen.

The

The Collectes, Epistles, and

Gospels, to be vsed at the celebration of the Lordes
Supper and holy Communion
through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when hee shall come againe in his glorious Maiestie, to iudge both the quicke & the dead, we may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, nowe and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yee loue one another: For he that loueth another, fulfilleth the Lawe. For these commaundements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so forth (if there be any other commaundement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Romanes 13.8.

Loue hurteth not his neighbour, therefore is loue the fulfilling of the lawe. This also we knowe the season, how that it is time that we should now awake out of sleepe: for nowe is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chaumbering and wantonnesse, neither in strife and enuying:

but

but put ye on the Lord Jesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospel.

Mat. 21. 1



ND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his Disciples, saying vnto them, Goe into the towne that lyeth ouer against you, and anon yee shall finde an Asse bounde, and her Colte with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The LORD hath neede of them: and straight way he will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion: beholde, thy King commeth vnto thee, meeke, sitting vpon an Asse and a Colte, the foale of the Asse vsed to the yoke. The Disciples went and did as Jesus commaunded them, and brought the Asse and the Colte, and put on them their clothes and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lorde, Hosanna in the highest. And when hee was come to Hierusalem, all the citie was moued, saying, who is this? And the people saide, This is Jesus the Prophet of Nazareth, a Citie of Galile. And Jesus went into the Temple of God, and cast out all them that sold and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues, and saide vnto them, It is written, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

The

The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy scriptures to be written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

WHatsoeuer things are written afore time, they are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. The GOD of patience and consolation, graunt you to be like minded one towards another, after the ensample of Christ Iesus: that yee all agreeing together, may with one mouth prayse God the Father of our Lord IESUS Christ. wherefore receiue yee one another, as Christ receiued vs, to the prayse of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of GOD, to confirme the promises made vnto the fathers, and that the Gentiles might prayse God for his mercie, as it is written, For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And againe, hee sayeth, Reioyce ye Gentiles with his people. And againe, Prayse the Lorde all ye Gentiles, and laude him all ye nations together. And againe Esai sayeth, There shall bee the roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may bee rich in hope, through the power of the holy Ghost. Romanes 15.4.

The

The third Sunday in Aduent.

The Goſpel.

Luke 21. 25.

THere ſhall be ſignes in the Sunne, and in the moone, & in the ſtarres: and in the earth the people ſhall be at their wittes ende through deſpaire. The ſea and the water ſhal roare, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the earth: for the powers of heauen ſhall moue. And then ſhall they ſee the ſonne of man come in a cloude, with power and great glory. When theſe thinges begin to come to paſſe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And hee ſhewed them a ſimilitude: Beholde the figge tree, and all other trees, When they ſhoote foorth their buddes, yee ſee and knowe of your owne ſelues that Sommer is then nie at hand. So likewiſe ye alſo (when ye ſee theſe things come to paſſe) be ſure that the kingdome of God is nie. Verily I ſay vnto you, this generation ſhal not paſſe, till all be fulfilled. Heauen and earth ſhal paſſe, but my wordes ſhall not paſſe.

The third Sunday in Aduent.

The Collect.

LOrde, wee beſeech thee giue eare to our prayers, and by thy gratious viſitation lighten the darkeneſſe of our heart, by our Lorde Jeſus Chriſt.

The Epiſtle.

1. Cor. 4. 1

LEt a man this wiſe eſteeme vs, euen as the miniſters of Chriſt, and ſtewards of the ſecretes of God. Furthermore, it is required of the ſtewards, that a man bee found faythfull. With mee it is but a very ſmall thing that I ſhould bee iudged of you, either of mans iudgement: No, I iudge not mine owne ſelfe, for I know nought by my ſelfe,

The third Sunday in Aduent.

selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothing before the time, vntill the Lorde come, which will lighten things that are hid in darkenes, and open the counsailes of the hearts, and then shall euery man haue prayse of God.

The Gospel.

When Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, and sayd vnto him, Art thou he that shall come, or doe we looke for another? Iesus answered, & said vnto them, Goe and shew Iohn againe what ye haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are clensed, and the deafe heare, the dead are raysed vp, and the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went you out for to see? A Prophet? Uerily I say vnto you, and more then a Prophet. For this is he of whome it is written, Behold I sende my messenger before thy face, which shall prepare thy way before thee. Mat. 11. 2

The fourth Sunday in Aduent.

The Collect.

Lorde rayse vp (We pray thee) thy power, and come among vs, and with great might succour vs, that whereas (through our sinnes and wickednesse) We be sore let and hindred, thy bountifull grace & mercie (through the satisfaction of thy sonne our Lord) may speedily deliuer vs: to whome with thee and the holy Ghost, bee honour and glory, world without ende.

The

The fourth sunday in Aduent.

The Epistle.

Phil.4.4. REioyce in the Lorde alway, and againe I say reioyce. Let your softnesse bee knowen to all men, the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes, through Christ Iesu.

The Gospel.

Ioh.1.19. THis is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, what art thou? And he confessed, and denyed not, and sayd plainely, I am not Christ. And they asked him, what then? Art thou Elias? And hee sayth, I am not. Art thou the Prophet? And he answered, No. Then sayde they vnto him, what art thou, that we may giue an answere vnto them that sent vs? what sayest thou of thy selfe? He sayde, I am the voyce of a cryer in the wildernesse, make straight the way of the Lorde, as sayd the Prophet Esai. And they which were sent were of the Pharisees, and they asked him and said vnto him, why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not: he it is, which though he came after me, was before mee, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyonde Iordane, where Iohn did baptize.

Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that wee being regenerate, and made thy children by adoption

doption and grace, may daily be renued by thy holie spirite, hrough the same our Lorde Jesus Christ, who liueth, and eigneth with thee. &c.

The Epistle.



OD in times past, diuersly and many wayes spake vnto the fathers by Prophets: but in these last dayes he hath spoken to vs by his owne sonne, whome hee hath made heire of al things, by whome also hee made the worlde. Which sonne being the brightnesse of his glorie, and the verie image of his substance, ruling all things with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obteined a more excellent name then they. For vnto which of the Angels saide hee at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and hee shall bee my sonne. And againe, when he bringeth in the first begotten sonne into the worlde, he saith, And let all the Angels of God worship him. And vnto the angels he sayeth, Hee maketh his angels spirits, and his ministers a flame of fire. But vnto the sonne he saith, Thy seate (O God) shall be for euer and euer, the sceptre of thy kingdome is a right sceptre: thou hast loued righteousnesse, and hated iniquitie. Wherfore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast layde the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shall waxe olde as doth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not fayle. Heb. 1. 1.

Christmas day.

The Gospel.

Ioh.1.1. IN the beginning was the worde, and the worde was with GOD, and God was the worde. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenes, and the darkenes comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. Hee was not that light, but was sent to beare witnes of the light. That light was the true light which lighteth euery man that commeth into the worlde. He was in the worlde, and the worlde was made by him, and the worlde knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to be made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, & dwelt among vs, and we saw the glory of it, as the glory of the only begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his persecutours, to thee which liuest. &c.

Then shall followe the Collect of the natiuitie, which shalbe sayde continually vnto Newe yeeres day.

The Epistle.

Act.7.55. AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Jesus standing on the right hande of God, and sayde, Beholde, I see the heauens open, and the Sonne of man standing on the right

right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses layde downe their clothes at a young mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Jesu receiue my spirite. And he kneeled downe, and cryed with a loude voyce, Lord lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The Gospel.

BEholde, I sende vnto you Prophets, and wise men, and Scribes, and some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whome yee slewe betweene the temple and the altar. Verily I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest ỹ Prophets, and stonest them which are sent vnto thee, how often woulde I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and yee woulde not: Beholde, your house is left vnto you desolate. For I say vnto you, yee shall not see me hencefoorth, till that yee say, Blessed is he that commeth in the name of the Lord. Mat. 23. 34.

Saint Iohn Euangelistes day.

The Collect.

MErcifull Lorde, Wee beseech thee to cast thy bright beames of light vpon thy Church, that it beeing lightened by ỹ doctrine of thy blessed Apostle and Euangelist John, may attaine to thy euerlasting giftes, through Jesus Christ our Lord, Amen.

The

Saint Iohn Euangeliſtes day.

The Epiſtle.

1.Ioh.1, 1 THat which was from the beginning, which we haue heard, which we haue ſeene with our eyes, which we haue looked vpon, & our hands haue handled of the woꝛde of life. And the life appeared, and we haue ſeene, & beare witneſſe, and ſhew vnto you that eternal life, which was with the Father, and appeared vnto vs. That which we haue ſeene and heard, declare wee vnto you, that ye alſo may haue fellowſhip with vs, and that our fellowſhip may be with the father and his ſonne Ieſus Chꝛiſt. And this we wꝛite vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkeneſſe at all. If we ſay we haue fellowſhip with him, and walke in darkeneſſe, we lie, and do not the trueth. But and if we walke in light, euen as he is in light, then haue wee fellowſhip with him, and the bloode of Ieſus Chꝛiſt his ſonne cleanſeth vs from all ſinne. If wee ſay wee haue no ſinne, wee deceiue our ſelues, and the trueth is not in vs. If wee knowledge our ſinnes, hee is faithfull and iuſt to foꝛgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe. If we ſay we haue not ſinned, we make him a lyar, and his woꝛde is not in vs.

The Goſpel.

Iohn.21. 19. IEſus ſayd vnto Peter, Followe thou mee. Peter turned about, and ſawe the diſciple whom Ieſus loued, following (which alſo leaned on his bꝛeſt at ſupper, and ſayde, Loꝛd, which is he that betraieth thee?) when Peter theꝛefoꝛe ſawe him, he ſaide to Ieſus, Loꝛde, what ſhall he here do? Ieſus ſaid vnto him, If I will haue him to tary til I come, what is that to thee? Follow thou me. Then went this ſaying abꝛoade among the bꝛethꝛen, that that diſciple ſhoulde not die: yet Ieſus ſayde not to him, Hee ſhall not

not dye: but, If I will that he tary till I come, what is that to thee? The same disciple is hee which testifieth of these things, and wrote these things, and we knowe that his testimonie is true. There are also many other things, which Jesus did, the which if they should be written euery one, I suppose the worlde could not conteine the bookes that should be written.

Innocents day.

The Collect.

ALmightie God, whose prayse this day the yong Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortifie and kil all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a lambe stoode on the mount Sion, and with him an hundred and xliiii. thousande, hauing his name and his fathers name written in their foreheads. And I heard a voyce from heauen, as the sounde of many waters, & as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a newe song before the seate, and before the foure beasts and the elders, and no man could learne the song, but the hundred and xliiii. thousande, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These followe the lambe, whithersoeuer he goeth. These were redeemed from men, being the first fruites vnto God, and to the lambe, and in their mouthes was founde no guile: for they are without spot before the throne of God. Apo.14.1

The Gospel.

THe Angel of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypte, and be thou there tyll I bring thee worde. For it will come to passe that Herode will seeke the childe, to de- Mat.2.13.

stroy him. So when he awoke, he tooke ỹ childe & his mother by night, & departed into Egypt, & was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lorde by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herode, when he sawe that he was mocked of the wise men, was exceeding wroth, and sent foorth men of warre, and slewe all the children that were in Bethlehem, and in all the coastes (as many as were two yeere olde or vnder) according to the time which hee had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, where as he sayde, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmasday.

The Collect.

Almightie God. &c. (As vpon Christmas day.)

The Epistle.

Gal.4.1. NOw I say, that the heyre (as long as he is a childe) differeth not from a seruant, though he be Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen so we also, when wee were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his sonne made of a woman, and made bonde vnto the Law, to redeeme them which were bonde vnto the Lawe, that we through election might receiue the inheritance that belõgeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his sonne into your hearts, which cryeth Abba, father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

The Sunday after Christmas.

The Gospel.



This is the booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begate Isahac: Isahac begat Iacob: Iacob begate Iudas & his brethren: Iudas begat Phares & Zaram, of Thamar: Phares begate Esrom: Esrom begate Aram: Arã begat Aminadab: Aminadab begat Naasson: Naassõ begate Salmon: Salmon begate Boos, of Rahab: Boos begate Obed, of Ruth: Obed begate Iesse: Iesse begat Dauid the King: Dauid the King begate Solomon, of her that was the wife of Urie: Solomon begat Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Iosaphat: Iosaphat begate Ioram: Ioram begate Osias: Osias begat Joatham: Joatham begate Achas: Achas begat Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begate Iosias: Iosias begate Iechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Iechonias begate Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begate Eliathim: Eliachim begat Azor: Azor begate Sadoc: Sadoc begate Achim: Achim begate Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Iacob: Iacob begat Ioseph the husband of Marie, of whome was borne Iesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations. Mat. 1. 1.

The birth of Iesus Christ was on this wise: when his mother Marie was married to Ioseph, (before they came to dwell together) shee was founde with childe by the holy Ghost. Then Ioseph her husbande, because hee was a righteous man, and wolde not put her to shame, was minded

priuily to depart from her. But while hee thus thought, behold, the Angel of the Lorde appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring forth a sonne, and thou shalt call his name Jesus, for hee shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lorde by the prophet, saying, Beholde, a maide shalbe with childe, and shall bring forth a sonne, & they shall call his name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph, assoone as hee awoke out of sleepe, did as the Angell of the Lorde had bidden him: and hee tooke his wife vnto him, and knewe her not, till shee had brought forth her first begotten sonne, and called his name Jesus.

The circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, and obedient to the law for man: graunt vs the true circumcision of the spirite, that our heartes and all our members being mortified from all worldly and carnall lustes, may in all thinges obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whome the Lorde will not impute sinne. Came this blessednesse then vpon the vncircumcision, or vpon the circumcision also? For wee say that faith was reckoned to Abraham for righteousnesse. Howe was it then reckoned? when hee was in the circumcision, or when hee was in the vncircumcision? not in time of circumcision, but when hee was yet vncircumcised.

And

And he receiued the signe of circumcision, as a seale of the righteousnes of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seede through the lawe, but through the righteousnesse of faith. For if they which are of the lawe be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, as soone as the angels were gone away from the shepheardes into heauen, they sayde one to another, Let vs goe euen nowe vnto Bethlehem, and see this thing that we heare say is happened, which the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the babe layde in a manger. And when they had seene it, they published abroade the saying that was tolde them of that child. And all they that heard it, wondred at those things which were told them of the shepheards. But Marie kept all those sayings, and pondred them in her heart. And the shepheards returned praysing and lauding God, for al the things that they had heard & seene, euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the angel before he was conceiued in the wombe. Luk. 2. 15.

If there be a Sunday betweene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.

O God, which by the leading of a starre, diddest manifest thy onely begotten sonne to the Gentiles: mercifully graunt, that we which knowe thee now by faith, may after this life haue the fruition of thy glorious godhead, through Christ our Lord. Amen.

The Epistle.

Ephe. 3, 1

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to youwarde. For by reuelation shewed he the mysterie vnto me, as I wrote afore in fewe wordes, whereby when ye reade, yee may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the spirite, that the Gentiles should be inheriters also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospell: Whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saintes is this grace giuen, that I shoulde preach among the Gentiles, the vnsearcheable riches of Christ, and to make al men see what the fellowshippe of the mysterie is, which from the beginning of the worlde hath bene hidde in God, which made all thinges through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly thinges, might be knowen by the congregation, the manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Jesu our Lorde, by whome we haue boldenesse and entrance with the confidence which is by the faith of him.

The

The Epiphanie.

The Gospel.



Hen Jesus was borne in Bethlehem, a Citie of Jurie, in the time of Herode the king: beholde, there came wise men from ỹ East to Hierusalem, saying, Where is he that is borne King of ỹ Jewes? for we haue seene his starre in the East, and are come to worshippe him. When Herode the king had heard these things, he was troubled, and all the Citie of Hierusalem with him. And when he had gathered all the chiefe Priestes and Scribes of the people together, he demanded of them where Christ shoulde be borne. And they said vnto him, At Bethlehem in Jurie: for thus it is Written by the Prophete, And thou Bethlehem in the lande of Jurie, art not the least among the princes of Juda: For out of thee shall come vnto me the captaine that shall gouerne my people Israel. Then Herod, (when he had priuily called the wise men) he enquired of them diligently what time the starre appeared. And hee bade them goe to Bethlehem, and sayde, Goe your way thither, and search diligently for the childe: and when ye haue founde him, bring mee worde againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the starre which they sawe in the East, went before them, til it came and stoode ouer the place wherein the childe was. When they sawe the starre, they were exceeding gladde, and went into the house, and founde the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, golde, frankincense, and myrrhe. And after they were warned of God in sleepe, (that they shoulde not goe againe to Herod,) they returned into their owne countrey an other way. Mat. 2. 1.

The

The first Sunday

after the Epiphanie.

The Collect.

LOrde wee beseeche thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what thinges they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

BEseech you therefore brethren, by the mercifulnesse of God, that ye make your bodies a quicke sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this worlde: but be ye changed in your shape, by the renewing of your minde, ỹ ye may proue what thing that good & acceptable & perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceit, more then it beseemeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one bodie, and all members haue not one office: So we, being many, are one bodie in Christ, and euery man among ourselues one anothers members.

The Gospel.

Luke 2. Verse 43.

THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knewe not of it: but they supposing him to haue bene in the compane, came a dayes iourney, and sought him among their kinsefolke and acquaintance:

quaintance: and when they founde him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they founde him in the temple, sitting in the middest of the doctours, hearing them, and posing them. And al that heard him, were astonied at his vnderstanding and answeres. And when they saw him, they marueiled. And his mother saide vnto him, Sonne, why hast thou thus dealt with vs: beholde, they father and I haue sought thee sorowing. And he said vnto them, How happened it that ye sought me: wist ye not that I must go about my fathers businesse: And they vnderstoode not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

The second Sunday

after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophecy, let him haue it, that it be agreeing to the faith. Let him ỹ hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any mā shew mercy, let him do it with cherefulnes. Rom. 12. 6.

Let

The ij. ſunday after Epiphanie.

Let loue be without diſſimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not ſlouthfull in the buſines which ye haue in hand. Be feruent in ſpirit. Apply your ſelues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Diſtribute vnto the neceſſitie of the Saintes. Be ready to harbour. Bleſſe them which perſecute you. Bleſſe, I ſay, and curſe not. Be merie with them that are merie, weepe with them that weepe. Be of like affection one towardes another. Be not high minded, but make your ſelues equall to them of the lower ſort.

The Goſpel.

Iohn 2.1. AND the third day was there a mariage in Cana, a citie of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) vnto the marriage. And when ỹ wine failed, the mother of Jeſus ſaid vnto him, They haue no wine. Jeſus ſaid vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother ſayde vnto the miniſters, whatſoeuer he ſayth vnto you, doe it. And there were ſtanding there ſixe water pots of ſtone, after the maner of purifying of the Jewes, conteining two or three fyrkins a piece. Jeſus ſaide vnto them, Fill the water pottes with water. And they filled them vp to the brim. And hee ſaide vnto them, Drawe out now, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knewe not whence it was (but the miniſters which drewe the water, knewe) he called the bridegrome, and ſaide vnto him, Euery man at the beginning doth ſet forth good wine, and when men be drunke, then that which is worſe: but thou haſt kept the good wine vntil now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glory, and his diſciples beleeued on him.

The

The third Sunday

after the Epiphanie.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hande to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompense to no man euill for euill. Prouide afore- Rom.12. 16.
hand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with al men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feede him, if he thirst, giue him drinke: For in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse.

The Gospel.

WHEN he was come downe from Mat.8.1.
the mountaine, much people followed him. And beholde, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put forth his hande, and touched him, saying, I will, be thou cleane. And immediatly his leprosie was cleansed. And Jesus saide vnto him, Tell no man, but goe and shewe thy selfe to the priest, and offer the gift (that Moses commaunded to be offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously payned. And Jesus saide, when I come vnto him, I will heale him. The Centurion answered, and sayde, Syr, I am not worthy that thou shouldest come vnder my rooke: but

speake

ſpeake the woꝛde onely, and my ſeruant ſhalbe healed. Foꝛ I alſo my ſelf am a man ſubiect to the authoꝛitie of another, and haue ſouldiers vnder me: & I ſay to this man, Go, & he goeth: & to another man, Come, & he commeth: & to my ſeruant, Doe this, & he doeth it. Whē Ieſus heard theſe woꝛds, he maruelled, & ſaid to them that followed him, Verily I ſay vnto you, I haue not foūd ſo great faith in Iſrael. I ſay vnto you, that many ſhal come from the Eaſt & Weſt, & ſhall reſt with Abꝛaham, Iſahac, & Iacob in the kingdome of heauen: But the childꝛen of the kingdom ſhalbe caſt out into vtter darkeneſſe, there ſhalbe weeping and gnaſhing of teeth. And Ieſus ſaid vnto the Centurion, Goe thy way, & as thou beleeueſt, ſo be it vnto thee. And his ſeruant was healed in ỹ ſelfe ſame houre.

The fourth Sunday

after the Epiphanie.

The Collect

GOd which knoweſt vs to be ſet in the middes of ſo many & great dangers, that foꝛ mans frailenes we cannot alwayes ſtand vpꝛightly: graunt to vs the health of body & ſoule, that all thoſe things which we ſuffer foꝛ ſinne, by thy helpe we may well paſſe and ouercome, thꝛough Chꝛiſt our Loꝛd.

The Epiſtle.

Rō.13.1. LEt euery ſoule ſubmit himſelf vnto the authoꝛity of the higher powers: foꝛ there is no powꝛer but of God. The powers that be, are oꝛdeined of God. Wholoeuer therefoꝛe reſiſteth power, reſiſteth the oꝛdinance of God: but they that reſiſt, ſhall receiue to them ſelues damnation. Foꝛ rulers are not feareful to them that doe good, but to them that doe euill. Wilt thou be without feare of the powꝛer: doe well then, and ſo ſhalt thou be pꝛayſed of the ſame: foꝛ he is the miniſter of GOD foꝛ thy wealth. But if thou doe that which is euill, then feare: foꝛ he beareth not the ſwoꝛd foꝛ nought: foꝛ he is the miniſter of God, to take vengeance on them that doe euill. Wheꝛefoꝛe yee muſt needes obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: For they are Gods ministers, serving for the same purpose. Giue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour perteineth.

The Gospel.

AND when he entred into a shippe, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the shippe was couered with waues, but he was a sleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he saide vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea, and there followed a great calme. But the men marueiled, saying, What maner of man is this, that both windes and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behoide, they cryed out, saying, O Iesu thou sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a heard of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to go into the heard of swine. And he said vnto them, Goe your wayes. Then went they out, and departed into the heard of swine. And behoide, the whole heard of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behoide, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coastes. Mat. 8. 23.

The fift Sunday

after the Epiphanie.

The Collect.

LOrde, we beseethe thee to keepe thy Church and householde continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Jesus Christ our Lord.

The Epistle.

Col.3.12. PUt vpon you, as the elect of God, tender mercie, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so do ye. Aboue all these things put on loue, which is the bonde of perfectnesse. And the peace of God rule in your heartes, to the which peace ye are called in one body: and see that ye be thankefull. Let the worde of Christ dwell in you plenteously, with all wisedome. Teache and exhort your owne selues in Psalmes and Hymnes, and spirituall songs, singing with grace in your heartes to the Lord. And whatsoeuer ye doe in worde or deede, do all in the name of the Lord Jesu, giuing thankes to God the father by him.

The Gospel.

Matt.13. 24. THe kingdome of heauen is like vnto a man which sowed good seede in his fielde: but while men slept, his enemie came, and sowed tares among the wheate, and went his way. But when the blade was sprung vp, and had brought forth fruite, then appeared the tares also. So the seruaunts of the householder came, and saide vnto him, Sir, diddest not thou sowe good seede in thy field? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we goe & weede them vp? But he

he ſaide, Nay, leſt while ye gather vp the tares, ye plucke vp alſo the wheate with them: let both growe together vntill the haruest, and in the time of haruest, I will say to the Reapers, Gather ye firſt the tares, and binde them together in sheaues to be burnt, but gather the wheate into my barne.

The ſixth Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

The Sunday called

Septuageſima.

The Collect.

O Lorde, we beſeeche thee fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Jeſus Chriſt our ſauiour, who liueth and raigneth world without ende, Amen.

The Epiſtle

PErceiue ye not, howe that they which runne in a courſe, runne all, but one receiueth the reward? So runne, that ye may obteine. Euery man that prouideth maſteries, abſteineth from all things: and they doe it to obteine a corrupte that ſhall perish, but we to obteine an euerlaſting crowne. I therefore ſo runne, not as at an vncertaine thing: ſo fight I, not as one that beateth the ayre: but I tame my body, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be a caſt away. 1.Cor. 9.24.

The Goſpel.

THe kingdome of heauen is like vnto a man that is an houſeholder, which went out early in the morning to hire labourers into his vineyarde. And when the agreement was made with the labourers for a peny a day, he ſent them into his vineyarde. And he went Mat.20.1

out about the third houre, and sawe other standing idle in the market place, and saide vnto them, Goe ye also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe he went out about the sixth and ninth houre, and did likewise. And about the eleuenth houre he went out, and founde other standing idle, and saide vnto them, Why stande ye here all the day idle? They saide vnto him, Because no man hath hired vs. He saith vnto them, Goe ye also into the vineyarde, and whatsoeuer is right, that shall ye receiue. So When euen was come, the Lorde of the vineyarde saide vnto his Steward, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And When they did come that came about ỹ eleuenth houre, they receiued euery man a penie. But When the first came also, they supposed that they shoulde haue receiued more, and they likewise receiued euery man a peny. And When they had receiued it, they murmured against ỹ goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But he answered vnto one of them, and saide, Friende, I doe thee no wrong: Diddest thou not agree with me for a penie? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne goods? Is thine eye euill, because I am good? So the last shall be first, and the first shall be last. For many be called, but fewe be chosen.

The Sunday called

Sexagesima.

The Collect.

LOrde God, which seest that we put not our trust in any thing that we doe: mercifully graunt, that by thy power We may be defended against all aduersitie, through Iesus Christ our Lord.

Sunday called Sexageſima.

The Epiſtle.

YE ſuffer fooles gladly, ſeeing your ſelues are wiſe. For ye ſuffer, if a man bring you into bon- 2. Cor. 11. 19.
dage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeake as concerning rebuke, as though we had beene weake in this behalfe. Howbeit, wherein ſoeuer any man dare be bolde (I ſpeake fooliſhly) I dare be bolde alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I. They are the miniſters of Chriſt (I ſpeake as a foole) I am more. In labours more abundant, in ſtripes aboue meaſure, in priſon more plenteouſly, in death oft. Of the Iewes fiue times receiued I xl. ſtripes ſaue one. Thrife was I beaten with rods, I was once ſtoned, I ſuffered thrife ſhipwracke, night and day haue I beene in the deepe ſea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the Citie, in perils in wildernes, in perils in the ſea, in perils among falſe brethren, in labour and trauaile, in watchings often, in hunger and thirſt, in faſtings often, in colde and nakedneſſe: beſide the things which outwardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I muſt needes boaſt, I will boaſt of the things that concerne mine infirmities. The God and father of our Lorde Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not.

The Goſpel.

WHen much people were gathered together, Luke 8. 4.
and were come to him out of all cities, he ſpake by a ſimilitude. The ſower went out to ſowe his ſeede, and as he ſowed, ſome fel by the way ſide, and it was troden downe, and the foules of the ayre deuoured it vp. And ſome fell on ſtones, and aſſoone as it was ſprung vp, it withered away, becauſe it lacked moyſtneſſe. And ſome fell among thornes, and the thornes ſprang vp with it, and choked it. And ſome

fell on good grounde, and sprang vp, and bare fruite an hundreth folde. And as he saide these things, he cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he saide, Unto you it is giuen to knowe the secrets of the kingdome of God, but to other by parables, that whē they see, they should not see, and when they heare, they shoulde not vnderstande. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh away the worde out of their hearts, lest they shoulde beleeue, and be saued. They on the stones, are they, which when they heare, receiue the worde with ioy, and these haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruite. That which fell in the good ground, are they, which with a pure and good heart heare the worde, & keepe it, and bring forth fruite through patience.

The sunday called

Quinquagesima.

The Collect.

O Lorde, which doest teache vs that all our doings without charitie are nothing worth: sende thy holy ghost, and powre into our hearts that most excellent gift of charitie, the very bonde of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Graunt this for thy onely sonne Jesus Christes sake.

The Epistle.

1.Cor. 13.1. Though I speake with tongues of men, and of angels, and haue no loue, I am euen as sounding brasse, or as a tinkling Cymball. And though I could prophecie, and vnderstand al secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of

their

their places, and yet haue no loue, I am nothing. And though I beſtowe all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, ſuffereth all things, beleeueth al things, hopeth all things, endureth all things. Though that prophecying fayle, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhalbe done away. When I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I imagined as a childe: But aſſoone as I was a man, I put away childiſhneſſe. Nowe we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Nowe I knowe vnperfectly: But then ſhall I knowe, euen as I am knowen. Nowe abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The Goſpel.

IEſus tooke vnto him the twelue, and ſaide vnto them, Beholde, we goe vp to Hieruſalem, and all ſhall be fulfilled that are written by the Prophetes of the ſonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhall be mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day he ſhall riſe againe. And they vnderſtoode none of theſe things. And this ſaying was hidde from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Jericho, a certaine blinde man ſate by the high way ſide, begging. And when he heard the Luke 18. 31.

people passe by, he asked what it meant. And they saide vnto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu thou sonne of Dauid, haue mercie on me. And they which went before, rebuked him, that he shoulde holde his peace. But he cryed so much the more, Thou sonne of Dauid, haue mercie on me. And Jesus stoode still, and commaunded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he saide, Lord, that I might receiue my sight. And Jesus saide vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him, praysing God. And all the people, when they saw it, gaue praise vnto God.

The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs newe and contrite heartes, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obteine of thee the God of all mercie, perfect remission and forgiuenesse, through Jesus Christ.

The Epistle

Ioel 2.12. TUrne you vnto me with all your heartes, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lorde your God, for he is gratious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your encrease remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together: warne the congregation, gather the Elders, bring the

children and sucklings together. Let the bridegrome go forth of his chamber, and the bride out of her closet. Let the Priests serue the Lorde betweene the porch and the altar, weeping, and saying, Be fauourable, O Lorde, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be lordes thereof. Wherefore shoulde they say among the Heathen, Where is nowe their God?

The Gospel.

When yee fast, bee not sad, as the hypocrites are: For they disfigure their faces, that it may appeare vnto men howe that they faste. Uerely I saye vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, and washe thy face, that it appeare not vnto men howe that thou fastest, but vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. Laye not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: But laye vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16

The first Sunday in Lent.

The Collect.

O Lorde, which for our sake diddest fast fourty daies and fourtie nightes: giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, we may euer obey thy godly motions in righteousnes and true holinesse, to thy honour and glorie, which liuest and reignest. &c.

The

The first sunday in Lent.

The Epistle.

2.Cor.6.1. WE as helpers exhort you, that yee receiue not the grace of GOD in vaine. For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Beholde, now is that accepted time: beholde, nowe is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindnesse, in the holy Ghost, in loue vnfained, in the worde of trueth, in the power of God, by the armour of righteousnesse on the right hand and on the left, by honour and dishonour, by euill report and good report, as deceiuers, and yet true, as vnknowen, & yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorowing, and yet alway mery, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Mat.4.1. THen was Jesus led away of the spirite into the wildernesse, to bee tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nightes, hee was at the last an hungred. And when the tempter came to him, he sayde, If thou be the sonne of God, commaunde that these stones bee made bread. But he answered, and sayd, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and saieth vn-

to

to him, If thou be the sonne of God, cast thy self downe headlong: for it is written, Hee shall giue his angels charge ouer thee, and with their handes they shall holde thee vp, least at any time thou dash thy foote against a stone. And Jesus sayd vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the worlde, and the glorie of them, and sayeth vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then sayeth Jesus vnto him, Auoyde Satan, for it is written, Thou shalt worship the Lorde thy God, and him onely shalt thou serue. Then the deuill leaueth him, and beholde, the angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

ALmightie God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, & inwardly in our soules, that wee may bee defended from all aduersities which may happen to the body, and from all euill thoughtes which may assault and hurt the soule, through Jesus Christ. &c.

The Epistle.

WE beseech you brethren, and exhort you by the Lord Jesus, that ye encrease more and more, euen as ye haue receiued of vs, howe ye ought to walke, and to please God. For yee knowe what commaundements we gaue you by our Lord Jesus Christ. For this is ỹ will of God, euẽ your holines: that ye should abstaine from fornicatiõ, & that euery one of you should knowe how to keepe his vessell in holines & honour, and not in the lust of concupiscence, as doe the Heathen, which know not God: that no man oppresse and defraude his brother in bargaining, because that the Lord is the auenger of all such things, as we tolde you before, & testified. For God hath not called vs vnto vncleannes, but vnto holinesse. Hee therefore that despiseth, despiseth not man,

1. Thes. 4. 1.

The ſecond ſunday in Lent.

man, but God, which hath ſent his holy ſpirit among you.

The Goſpel.

Mat. 15. 21. IEſus went thence, and departed into the coaſtes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the ſame coaſtes) cryed vnto him, ſaying, Haue mercie on me, O Lord, thou ſonne of Dauid: my daughter is piteouſly vexed with a deuil. But hee anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Sende her away, for ſhe crieth after vs. But he anſwered and ſayd, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord helpe me. He anſwered and ſayd, It is not meete to take the childrens bread, and caſt it to dogges. She anſwered and ſaid, Trueth Lord, for the dogges eate of the crummes which fall from their maſters table. Then Jeſus anſwered, and ſaid vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

The third ſunday in Lent.

The Collect.

WE beſeech thee almightie God, looke vpō the hearty deſires of thy humble ſeruants, & ſtretche forth the right hande of thy maieſtie, to be our defence againſt all our enemies, through Jeſus Chriſt our Lorde.

The Epiſtle.

Ephe. 5. 1. BE you the followers of God as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs, an offering and a ſacrifice of a ſweete ſauour to God. As for fornication, & all vncleanneſſe or couetouſneſſe, let it not be once named among you, as it becommeth

meth ſaints, or filthineſſe, or foolish talking, or iesting, which are not comely, but rather giuing of thankes. For this yee knowe, that no whoremonger, either vncleane perſon, or couetous perſon (which is a worshipper of images) hath any inheritance in the kingdome of Chriſt, & of God. Let no man deceiue you with vaine woordes: For because of ſuch things, commeth the wrath of God vpon the children of diſobedience. Be not ye therefore companions of them. Ye were ſometimes darkeneſſe, but now are ye light in the Lord: walke as children of light: for the fruit of the ſpirit conſiſteth in all goodnes, and righteouſnes, and trueth. Accept that which is pleaſing vnto the Lord, and haue no felowſhip with the vnfruitfull woorkes of darkeneſſe, but rather rebuke them. For it is a ſhame euen to name thoſe things which are done of them in ſecret: but all thinges when they are brought foorth by the light, are manifeſt. For whatſoeuer is manifeſt, the ſame is light. Wherefore hee ſayeth, Awake thou that ſleepeſt, and ſtand vp from death, and Chriſt ſhall giue thee light.

The Goſpel.

IEſus was caſting out a deuill that Lu. 11. 14
was dumbe. And whē he had caſt out the deuill, ỹ dumbe ſpake, and the people wondred. But ſome of them ſayde, He caſteth out deuils through Beelzebub ỹ chiefe of the deuils. And other tempted him, and required of him a ſigne from heauen. But hee, knowing their thoughtes, ſaid vnto them, Euery kingdome deuided againſt it ſelfe, is deſolate, and one houſe doeth fall vpon another. If Satan alſo bee deuided againſt himſelfe, howe ſhall his kingdome endure? Becauſe yee ſaye I caſt out deuilles through Beelzebub. If I by the helpe of Beelzebub caſt out deuils, by whoſe helpe doe your children caſt them out? Therefore ſhall they bee your iudges. But if I by the finger

of

of God caſt out deuils, no doubt the kingdome of GOD is come vpon you. When a ſtrong man armed watcheth his houſe, the things that hee poſſeſſeth are in peace: But when a ſtronger then hee commeth vpon him, and ouercommeth him, he taketh from him all his harneſſe, wherein he truſted, and deuideth his goods. Hee that is not with mee, is againſt me: and he that gathereth not with me, ſcattereth abroade. When the vncleane ſpirit is gone out of a man, hee walketh thorowe drie places, ſeeking reſt: and when he findeth none, he ſaith, I wil returne againe into my houſe whence I came out. And when he commeth, hee findeth it ſwept and garniſhed. Then goeth hee, and taketh to him ſeuen other ſpirits worſe then himſelfe, and they enter in, and dwell there: and the end of that man is worſe then the beginning. And it fortuned, that as hee ſpake theſe things, a certaine woman of the company lift vp her voyce, and ſayde vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee ſuck. But hee ſayde, Yea, happie are they that heare the worde of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt we beſeech thee almightie God, that wee which for our euill deedes are worthily puniſhed, by the comfort of thy grace may mercifully bee relieued, through our Lorde Jeſus Chriſt.

The Epiſtle.

Gal.4.21. TEll me (ye that deſire to be vnder the lawe) doe ye not heare of the law? for it is written, that Abraham had two ſonnes: the one by a bondmaide, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the fleſh: but hee which was borne of the free woman was borne by promiſe. Which thinges are ſpoken by an allegorie: for theſe are two teſtaments, the one from the mount Sina, which gendreth vnto bondage, which

which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie which is nowe called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and crie thou that trauailest not: for the desolate hath many moe children, then she which hath an husband.

Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirite: euen so is it nowe. Neuertheles, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not bee heire with the sonne of the free woman. So then brethren, wee are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they sawe his miracles which hee did on them that were diseased. And Jesus went vp into a mountaine, and there hee sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and sawe a great company come vnto him, he saide vnto Philippe, whence shal we buy bread, that these may eate? This hee sayde to proue him, for hee himselfe knewe what hee woulde doe. Philip answered him, Two hundreth penworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) saieth vnto him, There is a ladde which hath fiue barley loaues, and two fishes: but what are they among so many? And Jesus sayde, Make the people sit downe. There was much grasse in ỹ place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to

John. 6, 1.

Heb. 9, 11

the

the disciples, and the disciples to them that were set downe: and likewise of the fishes, as much as they would. When they had eaten ynough, he sayde vnto his disciples, Gather vp the broken meate which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then these men (when they had seene the miracle that Iesus did) sayde, This is of a truth the same Prophet that should come into the world.

The fift sunday in Lent.

The Collect.

WE beseech thee almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Iesus Christ our Lord.

The Epistle.

Heb. 9. 11 CHrist being an high priest of good thinges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to say, not of this building, neyther by the blood of Goates and calues: but by his owne blood he entred in once into the holy place, and founde eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a young Calue, when it was sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall spirite offered himselfe without spotte to God) purge your conscience from dead workes, to serue the liuing God. And for this cause is he the Mediator of the newe Testament, that through death which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receyue the promise of eternall inheritance.

The

The fift Sunday in Lent.

The Gospel.

Which of you can rebuke mee of sinne? If I say the trueth, why do ye not beleeue mee? Hee that is of God, heareth Gods wordes: Yee therefore heare thē not, because ye are not of God. Then answered the Iewes, and sayde vnto him, Say wee not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, d ye haue dishonoured me. I seeke not mine owne prayse, ere is one that seeketh, and iudgeth. Verily, verily I say to you, If a man keepe my saying, he shall neuer see death. hen sayd the Iewes vnto him, Now knowe we that thou st the deuill. Abraham is dead, and the Prophets, and thou est, If a man keepe my saying, he shal neuer taste of death. rt thou greater then our father Abraham, which is dead? nd the Prophets are dead: whome makest thou thy selfe? esus answered, If I honour my selfe, mine honour is no= ng: it is my father that honoureth me, which ye say is your od, and yet yee haue not knowen him: but I knowe him. nd if I say I know him not, I shalbe a lyar, like vnto you. ut I knowe him, and keepe his saying. Your father Abra= m was glad to see my day: and he saw it, & reioyced. Then d the Iewes vnto him, Thou art not yet fiftie yeeres olde, d hast thou seene Abraham? Iesus said vnto them, Verily, rily I say vnto you, yer Abraham was borne, I am. Then oke they vp stones to cast at him: but Iesus hid himselfe, d went out of the temple. Ioh. 8. 46.

The Sunday next before Easter.

The Collect.

Almightie and euerlasting God, which of thy tender loue towardes man, hast sent our sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankinde shoulde

followe the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same minde bee in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robberie to bee equall with God: Neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was founde in his apparell as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a name, which is aboue all names, that in the name of Jesus euery knee should bowe, both of things in heauen, and things in earth, and thinges vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the prayse of God the father.

The Gospel.

Mat,26.1. AND it came to passe, when Jesus had finished all these sayings, hee sayde vnto his disciples, Ye knowe that after two dayes shall bee Easter, & the sonne of man shalbe deliuered ouer to be crucified. Then assembled together ỹ chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and helde a counsell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the holy day, lest there bee an vproze among the people. When Jesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it on his head as he sate at the boorde. But when his disciples sawe it, they had

had indignation, saying, Whereto serueth this waste? This ointment might haue bene wel solde, and giuen to the poore. When Iesus vnderstoode that, hee sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that shee hath cast this ointment on my body, shee did it to burie mee. Verily I say vnto you, Wheresoeuer this Gospel shalbe preached in al the world, there shall also this be tolde that she hath done, for a memorial of her. Then one of the twelue (which was called Iudas Iscariot) went in to the chiefe Priestes, and sayd vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time forth, he sought opportunitie to betray him. The first day of sweete bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he sayd, Goe into the citie to such a man, and say vnto him, The master sayth, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. Whē the euen was come, he sate downe with the twelue: and as they did eate, he saide, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dishe, the same shall betray me. The sonne of man truely goeth as it is written of him: but Wo vnto that man by whom the sonne of man is betrayed: it had bene good for that man if he had not bene borne. Then Iudas which betrayed him, answered and saide, Master, Is it I? He sayd vnto him, Thou hast sayde. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and sayde, Take, eate, this is my body. And he tooke the cuppe, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruite of the Vine tree, vntill that day when I shall

drinke it newe with you in my fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then sayd Iesus vnto them, All ye shalbe offended because of mee this night: For it is written, I will smite the shepheard, and the sheepe of the flocke shalbe scattered abroade: but after I am risen againe, I will goe before you into Galilee. Peter answered, and sayde vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus sayde vnto him, Verily I say vnto thee, that in this same night, before the Cocke crowe, thou shalt denie me thrise. Peter sayde vnto him, Yea though I shoulde dye with thee, yet will I not denie thee. Likewise also sayde all the disciples. Then came Iesus with them vnto a farme place (which is called Gethsemane) and sayde vnto the disciples, Sit ye here while I go and pray yonder. And hee tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorowfull and heauie. Then sayde Iesus vnto them, My soule is heauie, euen vnto the death: tary ye here, and watche with mee. And he went a litle further, and fell flat on his face, and prayed, saying, O my father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto the disciples, and founde them a sleepe, and sayde vnto Peter, What, coulde yee not watch with me one houre? watche and pray, that ye enter not into temptation: The spirite is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my father, if this cuppe may not passe away from me, except I drinke of it, thy will be fulfilled. And hee came and founde them a sleepe againe, for their eyes were heauie. And he left them, and went againe and prayed the third time, saying the same wordes. Then commeth he to his disciples, and sayd vnto them, Sleepe on nowe, and take your rest. Beholde, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be going, beholde, he is at hand that doeth betray mee. While he yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the

same

same is hee, holde him fast. And foorthwith he came to Jesus, and saide, Haile Master, and kissed him. And Jesus sayde vnto him, Friende, wherefore art thou come? Then came they, and layd handes on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drewe his sword, and strooke a seruant of the high Priest, and smote off his eare. Then sayde Jesus vnto him, Put vp thy sworde into the sheathe: for all they that take the sworde, shall perish with the sworde. Thinkest thou that I can not nowe pray to my father, and he shal giue me euen nowe more then twelue legions of Angels? But howe then shall the Scriptures be fulfilled? For thus must it bee. In that same houre sayd Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate daily wt you teaching in the Temple, & ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priests palace, and went in, and sate with the seruantes, to see the ende. The chiefe Priests and Elders, and all the counsaile sought false witnesse against Jesus, for to put him to death, but founde none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and sayde, This fellowe sayd, I am able to destroy the Temple of God, and to buylde it againe in three dayes. And the chiefe Priest arose, and sayde vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus helde his peace. And the chiefe Priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the sonne of God. Jesus sayde vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall yee see the sonne of man sitting on the right hande of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what neede we of any more witnesses? Beholde, nowe yee haue heard his blasphemie, what thinke ye? They answered, and sayde, Hee

is worthie to dye. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But he denyed before them all, saying, I wote not what thou sayest. When hee was gone out into the porche, another wench sawe him, and sayde vnto them that were there, This fellowe was also with Jesus of Nazareth. And againe he denyed with an othe, saying, I doe not knowe the man. After a whyle came vnto him they that stoode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then beganne he to curse and to sweare that hee knewe not the man. And immediately the Cocke crewe. And Peter remembred the worde of Jesu, which sayde vnto him, Before the Cocke crowe, thou shalt denie mee thrise: and he went out, and wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsell against Jesus to put him to death, and brought him bounde, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that hee was condemned) repented himselfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, What is that to vs: see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, & sayd, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to burie strangers in. Wherefore the field is called Acheldama, that is, The fielde of blood, vntil this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him ỹ was valued, whō they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stood before ỹ Deputie, & the Deputie asked him, saying, Art thou the King of the Jewes: Jesus said vnto him, Thou sayest. And when

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he was accused of the chiefe Priestes and Elders, he answered nothing. Then sayde Pilate vnto him, Hearest thou not howe many witnesses they lay against thee? And he answered him to neuer a worde, in so much that the Deputie marueiled greatly. At the feast, the Deputie was wont to deliuer vnto the people a prisoner, whome they woulde desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, whether wil ye that I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knewe that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they shoulde aske Barabbas, and destroy Iesus. The Deputie answered, and sayde vnto them, whether of the twayne will yee that I let loose vnto you? They sayde, Barabbas. Pilate sayde vnto them, What shall I doe then with Iesus, which is called Christ? They all sayde vnto him, Let him be crucified. The Deputie sayde, What euill hath he done? But they cryed more, saying, Let him be crucified. When Pilate sawe that he coulde preuayle nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood be on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Iesus into the common hall, and gathered vnto him all the companie, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hande, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they founde a man of Cyrene

(named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke: and when he had tasted thereof, he woulde not drinke. When they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled which was spoken by the Prophete, They parted my garmentes among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death Written, This is Iesus, the King of the Iewes. Then were there two thieues crucified with him, one on the right hande, and another on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest buylde it in three dayes, saue thy selfe. If thou be the sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, sayde, Hee saued other, himselfe he can not saue. If he be the King of Israel, let him nowe come downe from the crosse, and wee will beleeue him. Hee trusted in God, let him deliuer him nowe if hee will haue him: For hee sayde, I am the sonne of God. The thieues also which were crucified with him, cast the same in his teeth. Frō the sixt houre was there darknes ouer all the land, vntil the ninth houre. And about the ninth houre Iesus cryed with a loude voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, sayde, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other sayde, Let be, let vs see whether Elias will come, and deliuer him. Iesus, when hee had cryed againe with a loude voyce, yeelded vp the Ghost. And beholde, the vayle of the temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodyes of Saintes which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion,

rion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of God. And many women were there (beholding him a farre off) which followed Jesus from Galilee, ministring vnto him: among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.



HAT is hee this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with mee. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shall bee deliuered, is come. I looked about mee, and there was no man to shewe mee any helpe. I maruelled that no man helde me vp. Then I helde mee by mine owne arme, and my feruentnesse susteined me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Esa.63.1.

Lorde,

Lorde, yea and the prayse of the Lorde, for all that hee hath giuen vs, for the great good that hee hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he sayde, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles hee was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue and kindenesse that he had vnto them, he redeemed them. He hath borne them, and caryed them vp, euer since the Worlde began. But after they prouoked him to wrath, and vexed his holy minde, hee was their enemie, and fought against them him selfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fedde his sheepe: where is hee that hath giuen his holy spirite among them: He ledde them by the right hand of Moses with his glorious arme, deuiding the Water before them, whereby he gate him selfe an euerlasting name. Hee ledde them in the deepe, as an horse is ledde in the plaine, that they shoulde not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy Sanctuarie, and thy glorie. Howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kindenesse, will not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lorde art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou ledde vs out of the way: wherefore hast thou hardened our hearts, that wee feare thee not: Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy Sanctuarie in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lorde, for they haue not called vpon thy name.

Munday before Easter.

The Gospel.

AFter two dayes was Easter, and the dayes of sweete bread. And the high Priestes and the Scribes sought howe they might take him by craft, and put him to death. But they sayde, Not in the feast day, lest any businesse arise among the people. And when hee was in Bethanie, in the house of Simon the leper, euen as hee sate at meate, there came a woman hauing an Alabaster boxe of oyntment, called Nard, that was pure and costly, and shee brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and sayde, What needed this waste of ointment? for it might haue bene solde for more then three hundred pence, and haue bene giuen to the poore: and they grudged against her. And Jesus sayde, Let her alone, why trouble yee her? She hath done a good worke on mee: for yee haue poore with you alwayes, and whensoeuer yee will, yee may doe them good: but mee haue yee not alwayes. Shee hath done that shee could, she came aforehand to anoint my body to the burying. Verily I say vnto you, Wheresoeuer this Gospell shall be preached throughout the whole worlde, this also that shee hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought howe hee might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples sayd vnto him, Where wilt thou that we go and prepare, that thou mayest eate the Passeouer? And he sent foorth two of his disciples, and sayde vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say Mar. 14. 1

say yee vnto the goodman of the house, The Master sayeth, where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shewe you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and founde as hee had sayde vnto them, and they made ready the Passeouer. And when it was nowe euentide, hee came with the twelue: and as they sate at boord, and did eate, Jesus sayde, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sorie, and to say to him one by one, Is it I? And another sayd, Is it I? He answered, and sayd vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whome the sonne of man is betrayed: good were it for that man if hee had neuer bene borne. And as they did eate, Jesus tooke bread, & when he had giuen thankes, he brake it, and gaue to them, and said, Take, eate, this is my body. And hee tooke the cuppe, and when he had giuen thankes, he tooke it to them: and they all dranke of it. And he sayd vnto them, This is my blood of the newe Testament, which is shed for many. Verely I say vnto you, I will drinke no more of the fruite of the Vine, vntill that day that I drinke it newe in the kingdome of God. And when they had sayd grace, they went out to the mount Oliuete. And Jesus sayth vnto them, All ye shall be offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shall be scattered: But after that I am risen againe, I will goe into Galilee before you. Peter sayde vnto him, And though all men be offended, yet will not I. And Jesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twise, thou shalt denie mee three times. But hee spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also sayd they all. And they came into a place which was named Gethsemane, & he sayd to his disciples, Sit ye heere, while I goe aside & pray. And he taketh with him Peter, and James & John, and began to ware abashed, & to be in an agony, & said vnto them, My soule is heauie, euen vnto ỹ death:

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tary ye here, and watch. And he went foorth a litle, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe from him. And he said, Abba, Father, all things are possible vnto thee, take away this cuppe from me: neuertheless, not as I will, but that thou wilt, be done. And hee came and found them sleeping, and sayth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? watch yee, and pray, lest ye enter into temptation: the spirite truely is ready, but the flesh is weake. And againe hee went aside, and prayed, and spake the same wordes. And hee returned and found them a sleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the thirde time, and sayd vnto them, Sleepe henceforth, and take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, hee that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords and staues, from the high Priests, and Scribes, and Elders. And hee that betrayed him, had giuen them a generall token, saying, Whosoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as hee was come, hee goeth straightway to him, and sayth vnto him, Master, Master, and kissed him. And they laide their hands on him, and tooke him. And one of them that stoode by, drewe out a sworde, and smote a seruant of the high Priestes, and cut off his eare. And Jesus answered and sayde vnto them, Yee be come out as vnto a thiefe with swords and staues, for to take me: I was dayly with you in the Temple teaching, and ye tooke mee not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment, and fledde from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priestes, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest)

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and hee sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsaile sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing? Howe is it that these beare witnesse against thee? But he helde his peace, and answered nothing. Againe the high Priest asked him, and sayd vnto him, Art thou Christ the sonne of the blessed? And Jesus sayd, I am: and ye shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and sayd, What neede we any further witnesses? ye haue heard blasphemie, what thinke yee? And they all condemned him to be worthie of death. And some began to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Areede. And the seruãts bufketed him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she sawe Peter warming himselfe, shee looked on him, and sayde, Wast not thou also with Jesus of Nazareth? And hee denyed, saying, I knowe him not, neither wote I what thou sayest. And hee went out into the porch, and the cocke crewe. And a Damosell (when shee sawe him) beganne againe to say to them that stoode by, This is one of them. And hee denied it againe. And anon after, they that stoode by, sayde againe vnto Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth thereto. But hee began to curse and to sweare, saying, I knowe not this man of whome ye spake. And againe the Cocke crewe. And Peter remembred the worde that Jesus had sayde vnto him, Before the Cocke crowe twise, thou shalt denie me three times: and hee beganne to weepe.

Tuesday

Tuesday before Easter.

The Epistle.

THe Lorde God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lorde God shall helpe mee, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. Hee is at hand that iustifieth me: Who will then goe to lawe with me? Let vs stand one against another. If there be any that will reason with me, let him come heere forth to me. Beholde, the Lorde God standeth by mee: what is hee then that can condemne me? Loe, they shalbe like as an olde cloth, the moth shall eate them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the Name of the Lord, and holde him vp by his God. But take heede, yee all kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glistering of your owne fire, and in the coles that yee haue kindled. This commeth vnto you from my hand, namely that yee shall sleepe in sorowe. Esai. 50. 5

The Gospel.

AND anon in the dawning the high Priests helde a counsaile with the Elders, and the Scribes, and the whole congregation, and bounde Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and sayde vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde howe Mar. 15. 1

howe many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled, At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which laye bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes? For he knew that the hie Priests had deliuered him of enuie. But the hie Priests moued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will yee that I then doe vnto him, whome yee call the King of the Jewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, The place of dead mens skulles.) And they gaue him to drinke wine mingled with myrrhe, but hee receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man shoulde take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two thieues, the one on his right hande, and the other on his left: And the Scripture was fulfilled,

fulfilled, which sayeth, Hee was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, Awzetth, thou that destroyest the Temple, and buyldest it againe in thzee dayes, saue thy selfe, & come downe from the crosse. Likewise also mocked him the high Priestes among themselues, with the Scribes, and sayde, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend nowe from the crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill ỹ ninth houre. And at the ninth houre Jesus cried with a loude voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpzet it) My God, my God, why hast thou fozsaken mee? And some of them that stoode by, when they heard that, said, Behold, he calleth foz Elias. And one ran and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stoode befoze him) sawe that he so cryed, and gaue vp the ghost, hee sayde, Truely this man was the Sonne of GOD. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (which also when hee was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And nowe when the euen was come, (because it was the day of preparing that goeth befoze the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked foz the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when he knewe the trueth of the Centurion, hee gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe and wrapped him in the linen cloth, and layd him

in a sepulchre that was hewen out of a rocke, & rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Joses beheld where he was layde.

Wednesday before Easter.

The Epistle.

Heb. 9. 16 Where as is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no value, as long as hee that maketh the Testament is aliue. For which cause also, neither the first Testament was ordeyned without blood. For when Moses had declared all the commandements to al the people, according to the lawe, hee tooke the blood of Calues and of Goates, with Water and purple wool, and hysope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appoynted vnto you. Moreouer, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all thinges are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things bee purified with such things, but that the heauenly thinges themselues bee purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then must he haue often suffered since the world began) but nowe in the ende of the worlde hath he appeared once, to put sinne to flight, by the offring vp of himself. And as it is appoynted vnto all men that they shall once dye, and then commeth the iudgement: euen so Christ was once offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne, vnto saluation.

The Gospel.



The feast of sweete bread drew nigh, Luk.22.1. which is called Easter, & the high Priests and Scribes sought howe they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and hee went his way, and communed with the hie priests and officers, how he might betraie him vnto them. And they were glad, and promised to giue him money. And hee consented, and sought opportunitie to betraie him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must bee offred. And he sent Peter and John, saying, Goe and prepare vs the Passeouer, that wee may eate. They sayde vnto him, Where wilt thou that wee prepare? And hee sayde vnto them, Beholde, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him followe into the same house that hee entreth in, and yee shall say vnto the goodman of the house, The maister sayeth vnto thee, Where is the ghest chamber, where I shall eate the Passeouer with my Disciples? And hee shall shewe you a great Parlour paued, there make readie. And they went, and founde as hee had sayde vnto them, and they made readie the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And hee sayde vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, henceforth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And hee tooke the cuppe, and gaue thankes, and saide, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruite of this Vine,

vntill the kingdome of God come. And hee tooke bread, and when he had giuen thankes, he brake it, and gaue vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cuppe, saying, This cuppe is the newe testament in my blood, which is shedde for you. Yet beholde, the hande of him that betraieth mee, is with mee on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whome hee is betraied. And they began to enquire among themselues, which of them it was that shoulde doe it. And there was a strife among them, which of them shoulde seeme to bee the greatest. And hee sayde vnto them, The Kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gratious: but yee shall not so bee. But hee that is greatest among you, shall bee as the yonger: and hee that is chiefe, shall be as hee that doeth ministers. For whither is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Yee are they which haue bidden with mee in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to mee, that ye may eate and drinke at my table in my kingdome, and sitte on seates iudging the twelue tribes of Israel. And the Lorde sayde, Simon, Simon, beholde, Satan hath desired to sifte you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to go with thee into prison, and to death. And hee saide, I tell thee Peter, the Cocke shall not crowe this day, till thou haue denied thrise that thou knowest mee. And he saide vnto them, when I sent you without wallet, & scrip, and shoes, lacked yee any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrippe, and he that hath no swoorde, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must bee perfourmed in mee, Euen among the wicked was hee reputed: for those things which are written of mee, haue an ende. And they sayde, Lorde, beholde, here are two swoordes.

And

And he sayde vnto them, It is ynough. And he came out, and went (as hee was woont) to mount Oliuet. And the Disciples followed him: and when he came to the place, he sayde vnto them, Pray, least ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cuppe from mee: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickeling downe to the grounde. And when he arose from prayer, and was come to his disciples, he founde them sleeping for heauinesse, and he sayde vnto them, Why sleepe ye: Rise, and pray, lest ye fall into temptation. While he yet spake, beholde, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nygh vnto Jesus to kisse him. But Jesus sayde vnto him, Judas, betrayest thou the sonne of man with a kisse: when they which were about him, sawe what would followe, they sayde vnto him, Lorde, shall we smite with the sworde: And one of them smote a seruant of the high Priestes, & strooke off his right eare. Jesus answered, and sayde, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus sayde vnto the high Priestes and rulers of the Temple, and the Elders which were come to him, Yee be come out as vnto a thiefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched forth no handes against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and ledde him, and brought him to the high Priestes house. But Peter followed a farre off. And when they had kindled a fire in the middes of the Palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him, as he sate by the fire, (& looked vpon him) she said, This same fellow was also with him. And he denied him, saying, woman, I know him not. And after a litle while another sawe him, and sayde, Thou art also of them. And Peter sayde, Man, I am not. And about the space of an houre after, an other affirmed,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſayd, Man, I wot not what thou ſayeſt. And immediately whyle he yet ſpake, the Cocke trewe. And the Lorde turned backe and looked vpon Peter, and Peter remembred the worde of the Lord, how he had ſayd vnto him, Before the Cocke crow, thou ſhalt deny me thryſe: And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him. And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areede, who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the hygh Prieſtes and Scribes came together, and led him into their counſell, ſaying, Art thou very Chriſt? Tell vs. And he ſayde vnto them, If I tell you, ye will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the ſonne of man ſitte on the right hande of the power of God. Then ſayde they all, Art thou then the ſonne of God? he ſayde, Ye ſay that I am. And they ſayd, What neede we of any further witnes? for we our ſelues haue heard of his owne mouth.

Thurſday before Eaſter.

The Epiſtle.

1. Cor. 11. 17.

THis I warne you of, and commend not, that yee come not together after a better maner, but after a worſe. For firſt of all, when yee come together in the congregation, I heare that there is diſſention among you, & I partly beleeue it. For there muſt be ſectes among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne Supper. And one is hungrie, and another is dronken. Haue yee not houſes to eate and drinke in? Deſpiſe ye

ye the congregation of God, and shame them that haue not? what shall I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lorde Iesus, the same night in which he was betrayed, tooke bread, & when hee had giuen thankes, he brake it, and said, Take ye, and eate, this is my body which is broken for you: This do ye in the remembrance of mee. After the same maner also, hee tooke the cup when supper was done, saying, This cuppe is the new Testament in my blood: This do, as oft as ye drinke it, in remembrance of mee. For as often as yee shall eate this bread, and drinke of this cuppe, yee shall shewe the Lordes death till hee come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cuppe of the Lorde vnworthily, shall be guiltie of the bodie and blood of the Lorde. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and manie sleepe. For if we had iudged our selues, wee shoulde not haue beene iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not bee damned with the worlde. Wherefore, my brethren, when yee come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee founde this fellowe peruerting the people, and forbidding to pay tribute to Cesar, saying y hee is Christ a King. And Pilate asked him, saying, Art thou the King of the Iewes? he answered him & sayde, Thou sayest it. Then sayde Pilate to the high Priestes, and to the people, Luk. 23. 1.

ple, I finde no fault in this man. And they were ẏ more fierce, saying, Hee moueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knewe that hee belonged vnto Herods iurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Iesus, hee was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many thinges of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many wordes: but he answered him nothing. The high Priestes and Scribes stoode forth, and accused him straightly: And Herode with his men of warre despised him. And when hee had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those thinges whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the city, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee sayde vnto them the third time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cried with loude voyces, requiring that he might be crucified. And the voyces of them and of the high Priestes preuailed. And Pilate gaue sentence, that it shoulde bee as they required: and hee let loose vnto them him, that (for insurrection and murder) was cast into prison, whome they had desired. And hee deliuered to them Iesus, to doe with him what they would.

would. And as they led him away, they caught one Simon of Cyrene comming out of the fielde, and on him layde they the Croſſe, that hee might beare it after Jeſus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jeſus turned backe vnto them, and ſayde, Yee daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your children: For beholde, the dayes will come, in the which they ſhall ſay, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue ſucke. Then ſhall they beginne to ſay to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what ſhall be done in the dry? And there were two euill doers ledde with him to be ſlaine. And after that they were come to the place, (which is called Caluarie,) there they crucified him, and the euill doers, one on the right hande, and the other on the left. Then ſayde Jeſus, Father, forgiue them, for they wotte not what they doe. And they parted his rayment, and caſt lottes: and the people ſtoode and beheelde. And the rulers mocked him with them, ſaying, Hee ſaued other men, let him ſaue himſelfe if hee be very Chriſt the chooſen of God. The ſouldiers alſo mocked him, and came and offered him vineger, and ſaide, If thou be the King of the Jewes, ſaue thy ſelfe. And a ſuperſcription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, ſaying, If thou be Chriſt, ſaue thy ſelfe and vs. But the other anſwered, and rebuked him, ſaying, Feareſt thou not God, ſeeing thou art in the ſame damnation? Wee are righteouſly punished, for we receiue according to our deedes: but this man hath done nothing amiſſe. And he ſayde vnto Jeſus, Lorde remember mee when thou commeſt into thy kingdome. And Jeſus ſayde vnto him, Verily I ſay vnto thee, to day ſhalt thou be with me in paradiſe. And it was about the ſixt houre: and there was a darkeneſſe ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jeſus had cryed with

a loude

a lowde voyce, he sayd, Father, into thy handes I commende my spirit. And when he thus had sayde, he gaue vp the ghost. When the Centurion sawe what had happened, hee glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their brests, and returned. And all his acquaintance, and the women that followed him from Galilee, stoode a farre off beholding these things. And behold, there was a man named Joseph, a counsailour, and he was a good man, and a iust: the same had not consented to the counsaile and deede of them, which was of Arimathea, a citie of the Jewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the bodie of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laid it in a Sepulchre that was hewen in stone, wherein neuer man before had bene laid. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layde. And they returned, & prepared sweete odours, & oyntments: but rested on the Sabboth day, according to the commandement.

On good Friday.

The Collectes.

ALmightie God, we beseech thee graciously to behold this thy family, for ỹ which our Lorde Jesus Christ was contented to be betraied, & giuen vp into the hands of wicked men, & to suffer death vpon the crosse, who liueth and reigneth. &c.

ALmightie and euerlasting God, by whose spirite the whole bodie of the Church is gouerned and sanctified: Receiue our supplications and prayers, which we offer before thee for al estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus Christ.

Mercifull

On good Friday.

MErciſull God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be conuerted and liue, haue mercie vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardneſſe of heart, and contempt of thy Worde: and ſo fetch them home, bleſſed Lord, to thy flocke, that they may be ſaued among the remnant of the true Iſraelites, and be made one fold vnder one ſhepheard, Ieſus Chriſt our Lord, who liueth and reigneth, &c.

The Epiſtle.

THe Lawe (which hath but a ſhadow of good things to come, and not the very faſhion of thinges themſelues) can neuer with thoſe ſacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. Heb. 10. 1
For would not then thoſe ſacrifices haue ceaſed to haue bene offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinnes? Neuertheleſſe, in thoſe Sacrifices is there mention made of ſinnes euery yeere. For the blood of Oxen and Goates can not take away ſinnes. Wherefore when he commeth into the World, hee ſayeth, Sacrifice and offering thou wouldeſt not haue, but a bodie haſt thou ordeined mee. Burnt offerings alſo for ſinne haſt thou not allowed. Then ſaide I, Loe, I am here. In the beginning of the booke it is written of me, that I ſhould doe thy will, O God. Aboue, when he ſayth, Sacrifice and offering, and burnt Sacrifices, and ſinne offerings thou wouldeſt not haue, neyther haſt thou allowed them (which yet are offered by the Lawe:) Then ſayd hee, Lo, I am here to doe thy will, O God: He taketh away the firſt, to eſtabliſh the latter. By the which will, we are made holy, euen by the offering of the body of Ieſu Chriſt once for all. And euery Prieſt is readie dayly miniſtring, and offering oftentimes one maner of oblation,

tion, which can neuer take away sinnes. But this man, after he hath offered one sacrifice for sinnes, is set downe for euer on the right hande of God, and from henceforth tarieth till his foes be made his footestoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost him selfe also beareth vs record, euen when he tolde before, This is the Testament that I will make vnto them: After those dayes (sayeth the Lorde) I will put my lawes in their heartes, and in their mindes will I write them, & their sinnes and iniquities will I remember no more. And where remissiō of these things is, there is no more offring for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, we haue libertie to enter into the holy place, by the new and liuing way, which he hath prepared for vs through the vayle (that is to say) by his flesh: And seeing also that wee haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our heartes from an euill conscience, and washed in our bodies with pure water. Let vs keepe the professiō of our hope without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowshippe that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Ioh. 18. 1.



Whē Iesus had spokē these wordes, hee went forth with his disciples ouer the brooke Cedron, where was a garden, into ỹ which he thē entred with his disciples. Iudas also which betrayed him, knewe the place, for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a bande of men, and ministers of the high Priestes and Pharisees) came

came thither with lanternes, and firebrandes, and weapons. And Iesus knowing all thinges that shoulde come on him, went forth, and sayde vnto them, whome seeke ye? They answered him, Iesus of Nazareth. Iesus sayde vnto them, I am he. Iudas also which betrayed him, stoode with them. Assoone then as he had saide vnto them, I am he, they went backeward, and fell to the ground. Then asked hee them againe, whome seeke ye? They said, Iesus of Nazareth. Iesus answered, I haue tolde you that I am he: if ye seeke me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drewe it, and smote the high Priestes seruant, & cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the company, and the captaine, and the ministers of the Iewes tooke Iesus, and bounde him, and ledde him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Iesus vnto the palace of the high Priest. But Peter stoode at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosel that kept the doore, and brought in Peter. Then sayde the Damosel that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayde, I am not. The seruauntes and ministers stoode there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them and warmed himselfe. The high Priest then asked Iesus of his Disciples, and of his doctrine. Iesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secrete haue I spoken nothing. Why askest thou me? Aske them which heard mee, what

what I sayde vnto them: Beholde, they can tell what I saide. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bounde vnto Caiaphas the high Priest. Simon Peter stoode and warmed him selfe. Then sayde they vnto him, Art not thou also one of his disciples? He denied it, and sayde, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediatly the Cocke crewe. Then ledde they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, least they shoulde be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayde, what accusation bring you against this man? They answered and saide vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee. Then saide Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore saide vnto him, It is not lawfull for vs to put any man to death: that the woordes of Jesus might be fulfilled which he spake, signifying what death he should dye. Then Pilate entred into the iudgement hall againe, and called Jesus, and saide vnto him, Art thou the king of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine owne nation, and high Priestes haue deliuered thee vnto me: what hast thou done? Jesus answered, My kingdome is not of this woorlde. If my kingdome were of this woorlde, then would my ministers surely fight, that I should not be deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the woorlde, that I should beare witnes vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayde

vnto

vnto him, What thing is trueth? And when hee had sayde this, he went out againe vnto the Jewes, and sayeth vnto them, I finde in him no cause at all. Ye haue a custome that I should deliuer you one loose at Easter: Will ye that I loose vnto you the king of the Jewes? Then cryed they al againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the souldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Hayle King of the Jewes: and they smote him on the face. Pilate went foorth againe and sayd vnto them, Behold, I bring him foorth to you, that ye may know that I find no fault in him. Then came Jesus foorth, wearing a crowne of thorne, and a robe of purple. And he sayth vnto them, Behold the man. When the high Priestes therefore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate sayth vnto them, Take yee him, and crucifie him, for I finde no cause in him. The Jewes answered him, We haue a lawe, and by our lawe hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraide, and went againe into the iudgement hall, and sayde vnto Jesus, Whence art thou? But Jesus gaue him none answere. Then sayde Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Jewes cryed, saying, If thou let him goe, thou art not Cesars friende: for Whosoeuer maketh him selfe a King, is against Cesar. When Pilate heard that saying, hee brought Jesus foorth, and sate downe to giue sentence, in a place that is called the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayth vnto the Jewes, Beholde your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate sayeth

vnto

vnto them, Shall I crucifie your king? The high priestes answered, We haue no king but Cesar. Then deliuered hee him to them to be crucified. And they tooke Jesus, and ledde him away. And he bare his crosse, & went foorth into a place which is called the place of dead mens skulles, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified was neere to the citie. And it was written in Hebrew, Greeke, and Latin. Then sayd the high priests of the Jewes to Pilate, Write not king of the Jewes: but that he saide, I am king of the Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garments, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They said therefore amōg them selues, Let vs not deuide it, but cast lottes for it, Who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede. There stoode by the crosse of Jesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Jesus therefore saw his mother, and the disciple whome he loued, standing, he sayth vnto his mother, Woman, beholde thy sonne. Then said he to the disciple, Beholde thy mother. And from that houre the disciple tooke her for his owne. After these things, Jesus knowing that all thinges were nowe performed, that the Scripture might be fulfilled, he sayeth, I thirst. So there stoode a vessell by, full of vineger: therefore they filled a spouge with vineger, and wounde it about with hysope, and put it to his mouth. Assoone as Jesus then receiued of the vineger, he sayde, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodyes shoulde not remayne vpon the crosse on the Sabboth day (for that

Sabboth

Sabboth day was an high day) beſought Pilate that their legs might be broken, and that they might be taken downe. Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſawe that hee was dead alreadie, they brake not his legges: but one of the ſouldiers with a ſpeare thruſt him into the ſide, and foorthwith there came out blood and water. And he that ſawe it bare recorde, and his record is true. And he knoweth that hee ſayeth true, that ye might beleeue alſo. For theſe things were done, that the Scripture ſhoulde be fulfilled, Yee ſhall not breake a bone of him. And againe another Scripture ſayth, They ſhall looke vpon him whome they haue pearced. After this, Joſeph of Arimathea (which) was a Diſciple of Jeſus, but ſecretly for feare of the Jewes) beſought Pilate that he might take downe the body of Jeſus. And Pilate gaue him licence. He came therefore and tooke the body of Jeſus. And there came alſo Nithodemus (which) at the beginning came to Jeſus by night) & brought of myrrhe and aloes mingled together, about an hundreth pounde weyght. Then tooke they the body of Jeſus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where hee was crucified there was a garden, and in the garden a newe ſepulchre, wherein was neuer man layde. There layde they Jeſus therefore, becauſe of the preparing of the Sabboth of the Jewes, for the ſepulchre was nigh at hand.

Eaſter Euen.

The Epiſtle.

IT is better (if the Will of God be ſo) that ye ſuffer for well doing, then for euill doing: foraſmuch as Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt, to bring vs to God, and was killed as perteining to the fleſh, but was quickened in the ſpirit. In which ſpirite he alſo 1.Pet.3. 17.

went and preached to the spirites that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a fewe, that is to say, eight soules, were saued by the water, like as Baptisme also nowe saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Mat.27. 57. WHEN the euen was come, there came a riche man of Arimathea, named Joseph, which also was Jesus disciple. Hee went vnto Pilate, and begged the body of Jesus. Then Pilate commaunded the body to bee deliuered. And when Joseph had taken the bodie, he wrapped it in a cleane linen cloth, and layde it in his newe tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceyuer sayde, while hee was yet aliue, After three dayes I will rise againe. Commaunde therefore that the sepulchre be made sure, vntill the third day, least his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shall be worse then the first. Pilate sayde vnto them, Yee haue a watche, goe your way, make it as sure as yee can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

At

Easter day.

At Morning prayer, in steade of the Psalme, O come let vs, &c. these Anthemes shalbe sung or sayd.

CHrist rising againe from the dead, nowe dyeth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lorde.

CHrist is risen againe, the first fruites of them that sleepe. For seeing that by man came death, by man also cōmeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shalbe restored to life.

The Collect.

ALmightie God, which through thy onely begotten sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, We humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continual helpe we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

IF yee be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, & your life is hid with Christ in God. Whensoeuer Christ (which is our life) shal shewe himselfe, then shall ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, when ye liued in them. Col. 3.1.

Easter day.

The Gospel.

Ion.20.1. THe first day of the Sabbothes came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and sawe the stone taken away from the graue. Then shee ranne, and came to Simon Peter, and to the other disciple whom Jesus loued, & sayeth vnto them, They haue taken away the Lorde out of the graue, and wee can not tell where they haue layde him. Peter therefore went forth, and that other disciple, & came vnto the sepulchre. They ranne both together, and that other disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he sawe the linen clothes lying, yet went hee not in. Then came Simon Peter following him, and went into the sepulchre, & saw the linen clothes lye, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: For as yet they knewe not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: Wee humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Act.10. 34. PEter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things. which preaching was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) howe God anoynted Iesus of Nazareth with the holy Ghost, and with power: which Iesus went about, doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of all things which he did in the lande of the Iewes, and at Hierusalem, whom they slewe and hanged on tree. Him God rayled vp the thirde day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the Iudge of the quicke and the dead. To him giue all the prophets witnes, that through his name, whosoeuer beleeueth in him, shal receiue remission of sinnes.

The Gospel.

Beholde, two of the Disciples went that same daye to a towne called Emaus, which was from Hierusalem about three score furlongs, and they talked together of all the things that had happened. And it chaunced, while they communed together and reasoned, Iesus himselfe drew neere, & went with them: But their eies were holden, that they should not know him. And he said vnto them, what maner of communications are these that ye haue one to another as yee walke, & are sad? And the one of them (whose name was Cleophas) answered, and sayd vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the thinges which haue chaunced there in these dayes? He sayde vnto them, What thinges? And they sayde vnto him, Of Iesus of Nazareth, which was a prophet, mighty in deede and worde before God and all the people, and how the high priestes and our rulers deliuered him Luke 24. 13.

to be condemned to death, and haue crucified him: But wee trusted that it had bene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our companie made vs astonied, which came earely vnto the sepulchre, and founde not his bodie, and came, saying that they had seene a vision of Angels, which sayde that her was aliue. And certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had sayde, but him they saw not. And he said vnto them, O fooles, & slowe of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glorie? And he began at Moses, and all the Prophets, & interpreted vnto them in all Scriptures which were written of him. And they drewe nigh vnto the towne which they went vnto, & he made as though he would haue gone further, and they constrayned him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And he went in, to tary with thē. And it came to passe, as he sate at meat with them, he tooke bread, and blessed it, and brake, & gaue to them. And their eyes were opened, & they knewe him: and he vanished out of their sight. And they sayde betweene themselues, Did not our heartes burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and founde the eleuen gathered together, and them that were with them, saying, The Lorde is risen indeede, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie Father, which hast giuen thine onely Sonne to dye for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may allway

alway serue thee in pureneſſe of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

MEnnen and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled al that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God rayled him againe from death the thirde day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, howe that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he rayled vp Jesus againe, euen as it is written in the second Psalme, Thou art my sonne, this day haue I begotten thee. As concerning that he rayled him vp from death, nowe no more to returne to corruption, he sayde on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he sayeth also in another place, Thou shalt not suffer thine holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was layde vnto his fathers, and sawe corruption: But he whome God rayled againe, saw no corruption. Be it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophetes, Beholde ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which ye shal not beleeue, though a man declare it vnto you. Actes 13. 26.

Tuesday in Easter weeke.

The Gospel.

Luke 24. 36. IEsus stoode in the middes of his disciples, and sayde vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirite. And he sayde vnto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feete, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes & his feete. And while they yet beleeued not for ioy, & wondred, he said vnto them, Haue ye here any meate? And they offered him a piece of a broyled fish, & of an honie combe. And he tooke it, and did eate before them. And he said vnto them, These are the wordes which I spake vnto you, while I was yet with you: That all must needes be fulfilled which were written of me in the Lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, & sayde vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance & remission of sinnes should be preached in his name among all nations, and must beginne at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, which &c. (As at the Communion on Easter day.)

The Epistle.

1. Ioh. 5. 4 ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the worlde, euen our faith. Who is hee that ouercommeth the worlde, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it

is

is the spirite that beareth witnesse, because the spirite is trueth. For there are three which beare recorde in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare recorde in earth, the spirite, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnes of God, which he testified of his sonne. He that beleeueth on the sonne of God, hath the witnes in himselfe: He that beleeueth not God, hath made him a lyar, because he beleeueth not the recorde that God gaue of his sonne. And this is the recorde, howe that God hath giuen vnto vs eternal life, and this life is in his sonne. He that hath the sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of ỹ Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Jewes) came Jesus and stoode in the middes, and said vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad when they sawe the Lorde. Then sayd Jesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had sayde these words, he breathed on them, & said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them, & whosoeuers sinnes ye retaine, they are retained. Iohn 20. 19.

The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely sonne to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestima-

ineſtimable benefite, and alſo dayly endeuour our ſelues to follow the bleſſed ſteps of his moſt holy life.

The Epiſtle.

1.Pet.2. 19. THis is thanke worthie, if a man for conſtience toward God endure griefe, and ſuffer wrong vndeſerued. For what prayſe is it, if when ye be buffeted for your faults, ye take it patiently: But and if when yee doe well, yee ſuffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Chriſt alſo ſuffered for vs, leauing vs an example that yee ſhould follow his ſteps, which did no ſinne, neither was there guile found in his mouth. which when he was reuiled, reuiled not againe: when he ſuffered, he threatned not, but committed the vengeance to him that iudgeth righteouſly. which his owne ſelfe bare our ſinnes in his body on the tree, that we being deliuered from ſinne, ſhould liue vnto righteouſnes, by whoſe ſtripes ye were healed. For ye were as ſheepe going aſtray, but are nowe turned vnto the ſhepheard and Biſhop of your ſoules.

The Goſpel.

Iohn 10. 11. CHriſt ſayde to his Diſciples, I am the good ſhepheard. A good ſhepheard giueth his life for the ſheepe. An hired ſeruant, and hee which is not the ſhephearde (neither the ſheepe are his owne) ſeeth the wolfe comming, & leaueth ẏ ſheepe, and fleeth, and the wolfe catcheth and ſcattereth the ſheepe. The hired ſeruant fleeth, becauſe hee is an hired ſeruant, and careth not for the ſheepe. I am the good ſhepheard, and know my ſheepe, and am knowen of mine. As my father knoweth mee, euen ſo knowe I alſo my father. And I giue my life for the ſheepe. And other ſheepe I haue, which are not of this folde: them alſo muſt I bring, and they ſhall heare my voyce, and there ſhalbe one folde, and one ſhepheard.

The

The third Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: graunt vnto all them that be admitted into the fellowshippe of Christes religion, that they may eschewe those thinges that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers & pil- 1.Pet.2.
grimes, abstaine from fleshly lustes, which fight a- 11.
gainst the soule, and see that yee haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, & praise God in the day of visitation. Submit your selues therefore euery man for ỹ Lords sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King.

The Gospel.

IEsus sayd to his Disciples, After a while yee Io.
shal not see me, & againe, after a while ye shal 16
see me, for I goe to the Father. Then sayde some of his Disciples betweene themselues, What is this that hee saieth vnto vs, After a while ye shall not see mee, and againe, after a while ye shal see me, and that I goe to the Father? They said therefore, what is this that hee sayeth, After a while? we can not tell what he sayth. Jesus perceiued that they would

aske

aske him, and sayde vnto them, Doe enquire of this betweene your selues, because I said, After a while ye shall not see mee, and againe, After a while ye shall see me. Verily, verily I say vnto you, Ye shal weepe & lament, but contrariwise the world shall reioyce. Ye shall sorowe, but your sorowe shall be turned to ioy. A woman when she trauaileth hath sorowe, because her houre is come: But assoone as shee is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye nowe therefore haue sorowe: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandest, and desire that which thou dost promise, that among the sundry and manifolde changes of the worlde, our hearts may surely there bee fixed, where as true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17 EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lightes, with whome is no variablenes, neither shadowe of change. Of his owne will begate he vs with the worde of trueth, that wee shoulde bee the first fruites of his creatures. Wherefore deare brethren, let euery man bee swift to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maneto nesse, and receiue with meekenesse the worde that is graffed in you, which is able to saue your soules.

The

The fourth Sunday after Easter.

The Gospel.

IEsus sayd vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I goe: but because I haue sayde such things vnto you, your hearts are full of sorowe. Neuertheless, I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that comforter will not come vnto you: But if I depart, I will sende him vnto you. And when he is come, hee will rebuke the worlde of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged already. I haue yet many things to say vnto you, but ye can not beare them away nowe. Howbeit, when he is come (which is the spirit of trueth) hee will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shal heare, that shall he speake, and he will shewe you things to come. He shall glorifie me: for he shall receiue of mine, and shall shewe vnto you. All things that the Father hath, are mine: therefore sayde I vnto you, that hee shall take of mine, and shewe vnto you. Ioh. 16. 5.

The fifth Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, graunt vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be good, and by thy mercifull guiding, may perfourme the same, through our Lord Iesus Christ.

The Epistle.

BEe that ye be doers of the worde, and not hearers onely, deceiuing your owne selues. For if any man heare the worde, and declareth not the same by his woorkes, hee is like vnto a man beholding his bodily face in a Glasse: For Iam. 1. 22

For assoone as he hath looked on him selfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein (if hee be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe him selfe vnspotted of the world.

The Gospel.

Iohn 16. 23.

VErily, verily I say vnto you, what soeuer yee aske the Father in my name, he will giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shal receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shal shew you plainly from my Father. At that day shall ye aske in my Name, and I say not vnto you that I wil speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Lo, now thou talkest plainely, and speakest no prouerbe. Nowe are wee sure that thou knowest all things, and needest not that any man shoulde aske thee any question, therefore beleeue we that thou camest from God. Jesus answered them, Nowe ye doe beleeue: behold, the houre draweth nie, and is already come, that ye shall be scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the Father is with me. These wordes haue I spoken vnto you, that in mee yee might haue peace, for in the worlde shall yee haue tribulation: But be of good cheare, I haue ouercome the world.

The

The Aſcenſion day.

The Collect.

GRaunt we beſeech thee almightie God, that like as we doe beleeue thy onely begotten ſonne our Lord to haue aſcended into the heauens: ſo we may alſo in heart and minde thither aſcende, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) we haue ſpoken of all that Jeſus beganne to doe and teach, vntill the day in which he was taken vp, after that he through the holy Ghoſt had giuen cõmandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (& that by many tokens) appearing vnto them fourtie dayes, & ſpeaking of the kingdome of God, and gathered them together, & commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the father, whereof (ſaith hee) ye haue heard of me. For Iohn truely baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe fewe dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And hee ſayd vnto them, It is not for you to knowe the times and ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iurie, and in Samaria, and euen vnto the worldes ende. And when hee had ſpoken theſe things, while they beheelde, he was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſayde, Ye men of Galilee, why ſtand ye gaſing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen. Acts. 1. 1.

The

The Aſcenſion day.

The Goſpel.

Mark.16. 14. IEſus appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And he ſayd vnto them, Goe yee into all the worlde, and preach the Goſpell to all creatures: He that beleeueth and is baptized, ſhalbe ſaued: but he that beleeueth not, ſhall be damned. And theſe tokens ſhall followe them that beleeue. In my name they ſhall caſt out deuils, they ſhal ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So then when the Lorde had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lorde working with them, and confirming the worde with miracles following.

Sunday after Aſcenſion day.

The Collect.

O GOD, the King of glorie, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy kingdome in heauen: We beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and raigneth, &c.

The Epiſtle.

1.Pet.4.7. THe ende of all things is at hand. Be yee therefore ſober, and watch vnto prayer. But aboue all thinges haue feruent loue among your ſelues: For loue ſhall couer the multitude of ſinnes. Bee yee harberous one to another wout grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

Sunday after Aſcenſion day.

iſters of the manifolde graces of God. If any man ſpeake, et him talke as the wordes of God. If any man miniſter, let im doe it, as of the habilitie which God miniſtreth to him, hat God in all things may be glorified through Jeſus Chriſt, o whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

When the comforter is come, whome I will ſend vnto you from the Father (euen the Spirite of trueth, which proceedeth of the father) he ſhall teſtifie of mee, and ye ſhall beare witneſſe alſo, becauſe yee haue bene with me from the beginning. Theſe things haue I ſayde vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice. And ſuch things will they do vnto you, becauſe they haue not knowen the father, neither yet me. But theſe things haue I tolde you, that when the time is come, yee may remember then that I tolde you. Ioh. 15. 16.

VVhitſunday.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithfull people, by the ſending to them the light of thy holy Spirite: Graunt vs by the ſame Spirite to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merites of Chriſt Jeſu our Sauiour, who liueth and reigneth with thee, in the vnitie of the ſame Spirite, one GOD, world without ende. Amen.

Whitsunday.

The Epistle.

Act. 2. 1. When the fiftie dayes were come to an ende, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had bene the comming of a mightie winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon ech one of them, and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same spirite gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondred al, and marueiled, saying among themselues, Beholde, are not all these which speake, of Galilee: And howe heare we euery man his owne tongue wherein we were borne: Parthians, & Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus and Asia, Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, Iewes and proselytes, Cretes and Arabians, wee haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn 14. 15. Iesus sayde vnto his Disciples, If ye loue mee, keepe my commaundements, and I will pray the father, and he shall giue you another comforter, that hee may abide with you for euer, euen the spirite of trueth, whom the world can not receyue, because the worlde seeth him not, neither knoweth him: But ye knowe him, for hee dwelleth with you, and shall bee in you. I will not leaue you comfortlesse, but will come to you. Yet a litle whyle, and the worlde seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall ye knowe, that I am in my father, and you in me, and I in you. He that hath my commandements and keepeth

peth them, the ſame is he that loueth me. And he that loueth me, ſhall be loued of my Father, and I will loue him, and wil ſhewe mine owne ſelfe vnto him. Judas ſayth vnto him (not Judas Iſcariot) Lorde, what is done that thou wilt ſhewe thy ſelfe vnto vs, and not vnto the worlde? Jeſus anſwered, and ſayde vnto him, If a man loue me, he will keepe my ſayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth me not, keepeth not my ſayings. And the worde which ye heare, is not mine, but the fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the comforter, which is the holy Ghoſt, whom my Father will ſende in my name, hee ſhall teach you al things, and bring all things to your remembrance, whatſoeuer I haue ſayde vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heartes be grieued, neither feare. Ye haue heard how I ſaid vnto you, I goe and come againe vnto you. If ye loued me, ye would verely reioyce, becauſe I ſaid, I goe vnto the father: For the father is greater then I. And nowe haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the worlde may know that I loue the father. And as the father gaue me commandement, euen ſo doe I.

Munday in Whitſun vveeke.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithfull, &c. As vpon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſayde, Of a trueth I perceyue that there is no reſpect of perſons with God: but in all people, hee that feareth him, and worketh righteouſneſſe, is accepted with him. Yee knowe the preaching that GOD ſent vnto the children of Iſrael, Acts. 10. 34.

preaching peace by Jesus Christ, which is Lorde ouer all things. Which preaching was published throughout all Jurie, (and began in Galilee, after the baptisme which Iohn preached) how God anoynted Jesus of Nazareth with the holy Ghost, & with power. Which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all thinges which hee did in the land of the Jewes, and at Hierusalem: whome they slewe and hanged on a tree: him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preach vnto the people, and to testifie that it is hee which was ordeined of God to bee the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, Whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy Ghost fell on all them which heard the preaching. And they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as we? And he commanded them to be baptized in the name of ỹ Lord. Then prayed they him to tary a fewe dayes.

The Gospel.

Ioh. 3. 16. SO God loued the world, that he gaue his only begotten sonne, that Whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his sonne into the world to condemne the worlde, but that the world through him might be saued. Hee that beleeueth on him, is not condemned. But he that beleeueth not, is condemned already, because hee hath not beleeued in the name of the onely begotten sonne of God.

And

And this is the condemnation, that light is come into the worlde, and men loued darkeneſſe more then light, becauſe their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, leaſt his deedes ſhould be reproued. But he that doeth the trueth, commeth to the light, that his deedes may be knowen, howe that they are wrought in God.

Tueſday in Whitſun vveeke.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faythfull people, &c. As vpon Whitſunday.

The Epiſtle.

WHen the Apoſtles which were at Hieruſalem, Act.8.14.
hearde ſaye that Samaria had receyued the worde of God, they ſent vnto them Peter and Iohn: which when they were come downe, prayed for them, that they might receyue the holy ghoſt. For as yet hee was come on none of them, but they were baptized onely in the name of Chriſt Ieſu. Then layde they their handes on them, and they receiued the holy Ghoſt.

The Goſpel.

VErily, verily I ſay vnto you, hee that entreth Ioh.10.1.
not in by the doore into the ſheepefolde, but climeth vp ſome other way, ỹ ſame is a thiefe & a murderer. But he that entreth in by the doore, is the ſhepheard of the ſheepe: To him the porter openeth, & the ſheepe heare his voyce, and he calleth his owne ſheepe by name, & leadeth them out. And when he hath ſent forth his owne ſheepe, he goeth before thē, & the ſheepe follow him, for they know his voyce. A ſtranger

will they not follow me, but will flee from him: for they know not the voyce of strangers. This prouerbe spake Jesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then said Jesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All (euen as many as came before mee) are theeues and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie, to worshippe the Unitie: wee beseech thee that through the stedfastnes of this faith, we may euermore be defended from all aduersitie, Which liuest and raignest one God, World without ende, Amen.

The Epistle.

Apoc.4.1 AFter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which sayd, Come vp hither, and I will shewe thee things which must be fulfilled hereafter. And immediatly I was in the spirite, and beholde, a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a raynebowe about the seate, in sight like vnto an Emeralde. And about the seate were foure and twentie seates, and vpon the seates xxiiii. Elders sitting, clothed in white raiment, and had on their heads crownes of golde. And out of the seate proceeded lightnings, and thunderings, and voyces. And there were

were seuen lampes of fyre burning before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse like vnto Chrystall, and in the middes of the seate, and round about the seate were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the foure beastes had eche of them sixe winges about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lorde God almightie, which was, and is, and is to come. And when those beastes gaue glorie, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthie, O Lorde (our God) to receyue glorie, and honour, and power, for thou hast created all things, and for thy willes sake they are, and were created.

The Gospel.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayde vnto him, Rabbi, wee knowe that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayde vnto him, Verily, verily I saye vnto thee, Except a man be borne from aboue, hee can not see the kingdome of God. Nicodemus sayde vnto him, Howe can a man bee borne when hee is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirite, hee can not enter into the kingdome of God. That which is borne of the flesh, Iohn 3.1.

flesh, is flesh: and that which is borne of the spirite, is spirite. Marueile not thou that I sayd vnto thee, Ye must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the sounde thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, and said vnto him, How can these things be? Jesus answered and sayd vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, We speake that we know, and testifie that we haue seene, & ye receiue not our witnesse. If I haue tolde you earthly things, and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after trinitie.

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deede, through Jesus Christ our Lorde.

The Epistle.

1.Ioh.4.7 DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vswarde, because that God sent his onely begotten sonne into the worlde, that wee might liue through him. Herein is loue, not that wee loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.

Dearely

Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe wee that wee dwell in him, and hee in vs, because hee hath giuen vs of his Spirite. And wee haue seene, and doe testifie, that the father sent the sonne to be the Sauiour of the worlde. Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and hee in God. And wee haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of iudgement: For as hee is, euen so are wee in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath paine: fulnesse. Hee that feareth, is not perfect in loue. Wee loue him, for hee loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother whome he hath seene, loue God whom he hath not seene? And this commaundement haue wee of him, that hee which loueth God, should loue his brother also.

The Gospel.

THere was a certaine riche man, Lu. 16. 19
which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crumbes which fell from the riche mans boorde, and no man gaue vnto him: The dogges came also and licked his sores. And it fortuned that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in tormentes, hee lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome, and hee cryed, and sayde, Father Abraham, haue mercie on mee, and sende

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sende Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham saide, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine: but now he is comforted, & thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would go from hence to you, can not, neither may come from thence to vs. Then he said, I pray thee therfore father, send him to my fathers house (for I haue fiue brethrē) for to warne them, least they come also into this place of torment. Abraham saide vnto him, They haue Moses & the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one arose from death againe.

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The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them whome thou doest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.

1. Iohn 3. 13.

MArueile not, my brethren, though the worlde hate you. Wee knowe that wee are translated from death vnto life, because wee loue the brethren. Hee that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And yee knowe that no manslear hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and wee ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? My babes, let vs not loue in woorde, neither in tongue: but in deede & in veritie.

Hereby

Hereby we know that we are of the veritie, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee trust to Godwarde, and whatsoeuer we aske, wee receiue of him, because wee keepe his commaundements, and doe those things which are pleasant in his sight. And this is his commaundement, that we beleeue on the name of his sonne Iesus Christ, and loue one another, as hee gaue commaundement. And hee that keepeth his commaundements, dwelleth in him, and hee in him: and hereby we knowe that he abideth in vs, euen by the spirite which he hath giuen vs.

The Gospel.

A Certaine man ordeyned a great supper, and bade many, and sent his seruant at supper time, to saye to them that were bidden, Come, for all things are nowe ready. Lu.14.16 And they all at once beganne to make excuse. The first sayde vnto him, I haue bought a farme, and I must needes go & see it, I pray thee haue mee excused. And another saide, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue mee excused. And another said, I haue married a wife, and therefore I can not come. And the seruaunt returned, and brought his master worde againe thereof. Then was the good man of the house displeased, and saide to his seruaunt, Goe out quickely into the streets and quarters of the citie, and bring in hither the poore, and feeble, and the halte, and blinde. And the seruaunt sayde, Lorde, it is done as thou hast commaunded, and yet there is roome. And the Lord sayd vnto the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper.

The

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The Collect.

LOrde, we beleech thee mercifully to heare vs, & vnto whome thou haſt giuen an hearty deſire to praie, graunt that by thy mightie aide wee may be defended, through Jeſus Chriſt our Lord.

The Epiſtle.

1.Pet.5.5. SUbmit your ſelues euery man one to another, knitte your ſelues together in lowlines of minde: For God reſiſteth the proude, & giueth grace to the humble. Submit your ſelues therefore vnder the mightie hande of God, that he may exalt you whē the time is come. Caſt all your care vpon him, for he careth for you. Be ſober, and watch, for your aduerſarie the deuill, as a roaring Lyon, walketh about, ſeeking whom he may deuoure: Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed vnto your brethren that are in ỹ world. But the God of all grace, which hath called vs vnto his eternall glorie by Chriſt Jeſu, ſhall his owne ſelfe (after that yee haue ſuffred a litle affliction) make you perfect, ſettle, ſtrength, & ſtablith you. To him be glorie and dominion for euer and euer, Amen.

The Goſpel.

Luk.15.1. THen reſorted vnto him al the Publicans and ſinners for to heare him. And the Phariſes and Scribes murmured, ſaying, Hee receiueth ſinners, & eateth with them. But he put forth this parable vnto thē, ſaying, What man among you, hauing an hundreth ſheepe (if hee loſe one of them) doeth not leaue ninety and nyne in the Wildernеſſe, and goeth after that which is loſt, vntill hee finde it? And when hee hath founde it, hee layeth it on his ſhoulders with ioye: and aſſoone as hee commeth home,

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home, hee calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue founde my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which neede no repentance. Eyther what woman, hauing ten groates (if shee lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she finde it? and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue founde the groate which I lost. Likewise I say vnto you, shall there bee ioye in the presence of the Angels of God, ouer one sinner that repenteth.

The iiij. Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercie, that thou being our ruler & guide, wee may so passe through things temporal, that we finally lose not the things eternall: Graunt this heauenly father, for Iesus Christes sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthie of the glorie which shalbe shewed vpon vs. For the feruent desire of the creature abideth looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shal be deliuered from the bondage of corruption, into ỹ glorious libertie of the sonnes of God. For wee knowe that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of ỹ spirit, mourne in our selues also, & wait for the adoption of the children of God, euen the deliuerance of our bodies. Ro.8.18.

The

The iiij. Sunday after Trinitie.

The Gospel.

Luk.6.36. BE ye mercifull, as your Father also is merciful. Judge not, and ye shal not bee iudged. Condemne not, and ye shal not be condemned. Forgiue, and ye shal be forgiuen. Giue, and it shall be giuen vnto you, good measure, & prested downe, and shaken together, & running ouer, shall men giue into your bosomes. For with ỹ same measure that ye mete withal, shal other men mete to you againe. And he put forth a similitude vnto them, Can the blinde lead the blind: Doe they not both fall into ỹ ditch: The disciple is not aboue his master. Euery man shall be perfect, euẽ as his master is. Why seest thou a mote in thy brothers eye, but considerest not ỹ beame that is in thine owne eye: Either howe canst thou say to thy brother, Brother, let me pull out the mote ỹ is in thine eye, When thou seest not the beame that is in thine owne eye: First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The fift Sunday after Trinitie.

The Collect.

GRaunt Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy gouernãce, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Jesus Christ our Lord.

The Epistle.

1.Pe.3.8. BEe you all of one minde, and of one heart, loue as brethren, bee pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that yee shoulde bee heyres of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschewe euill, and doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, & his eares are open vnto their prayers. Againe, ỹ face of the Lord is ouer them that doe euill. Moreouer, who is hee that will harme you, if ye followe that which is good? Yea, happie are ye if any trouble happen vnto you for righteousnesse sake. Be not ye afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that (when the people preassed vpon him to heare the word of God) he stoode by the lake of Genezareth, and saw two shippes stand by the lake side, but the fishermen were gone out of them, & were washing their nets. Luke 5. 1 And hee entred into one of the ships (which perteined to Simō) and prayed him that hee woulde thrust out a litle from ỹ land. And he sate downe, and taught the people out of the ship. When he had left speaking, he sayd vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered and sayd vnto him, Master, We haue laboured all night, and haue taken nothing: Neuertheless, at thy commaundement I will loose forth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes (which were in the other shippe) that they should come and helpe them. And they came, and filled both shippes, that they sunke againe. When Simon Peter sawe this, hee fell downe at Jesus knees, saying, Lorde, goe from mee, for I am a sinfull man. For hee was astonied, and all that were with him, at the draught of fishes which they had taken: and so was also

also Iames and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the shippes to land, and forsooke all, and followed him.

The vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that wee can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNow ye not, that all we which are baptized in Iesus Christ, are baptized to die with him? We are buried then w̄ him by baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so we also should walke in a newe life. For if we be graft in death like vnto him, euen so shall wee be partakers of the holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth wee should not bee seruants vnto sinne. For hee that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that we shal also liue with him: Knowing that Christ being raised from death, dieth no more, death hath no more power ouer him. For as touching that hee died, hee died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider yee also, that ye are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

The

The vij. Sunday after Trinitie.

The Gospel.

IEsus sayde vnto his Disciples, Except your Mat.5.20
righteousnesse exceede the righteousnes of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen. Ye haue heard that it was sayd vnto them of old time, Thou shalt not kill: Whosoeuer killeth, shal be in daunger of iudgement. But I say vnto you, that Whosoeuer is angry with his brother (vnaduisedly) shalbe in danger of iudgemēt. And Whosoeuer saith vnto his brother, Racha, shalbe in danger of a Counsaile. But whosoeuer sayth, Thou foole, shalbe in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the altar, and go thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, whiles thou art in the way with him, lest at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou hast payde the vttermost farthing.

The vij. Sunday after trinitie.

The Collect.

LOrde of all power and might, which art the authour and giuer of all good thinges, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercie keepe vs in the same, through Iesus Christ our Lorde.

The Epistle.

ISpeake grosly, because of the infirmitie of Rom.6.
your flesh. As yee haue giuen your members 19.
seruants to vncleannes, and to iniquitie (from one iniquitie to another) euen so nowe giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when yee

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were ſeruants of ſinne, ye were voide of righteouſnes. What fruite had ye then in thoſe things whereof ye are nowe aſhamed? For the end of thoſe things is death. But nowe are ye deliuered from ſinne, and made the ſeruants of God, and haue your fruite to be ſanctified, and the ende euerlaſting life: for the reward of ſinne is death, but eternal life is the gift of God, through Jeſus Chriſt our Lorde.

The Goſpel.

Mark. 8. 1. IN thoſe dayes, when there was a very great companie, and had nothing to eate, Jeſus called his diſciples vnto him, and ſaid vnto them, I haue compaſſion on ỹ people, becauſe they haue bene nowe with mee three dayes, and haue nothing to eate, and if I ſende them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came from farre. And his Diſciples anſwered him, whence ſhould a man haue bread here in the wildernelle, to ſatiſfie theſe? And hee aſked them, Howe many loaues haue ye? They ſayd, Seuen. And he commanded the people to ſit downe on the ground. And hee tooke the ſeuen loaues, and when he had giuen thankes, he brake and gaue to his Diſciples to ſet before them: and they did ſet them before the people. And they had a fewe ſmall fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eate, and were ſuffiſed. And they tooke vp of the broken meate that was left, ſeuen baſkets full. And they that did eate, were about foure thouſand. And hee ſent them away.

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The Collect.

GOd whoſe prouidence is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe thinges which bee profitable for vs, through Jeſus Chriſt our Lorde.

The

The viij. Sunday after trinitie.

The Epiſtle.

BRethren, we are detters, not to the fleſh, to liue after the fleſh: For if ye liue after the fleſh, ye ſhall die. But if ye, through the ſpirite, doe mortifie the deedes of the body, ye ſhall liue. For as many as are led by the ſpirit of God, they are ỹ ſonnes of God. For ye haue not receiued the ſpirite of bondage to feare any more: but ye haue receiued the Spirite of adoption, whereby ye cry Abba, father. The ſame ſpirite certifieth our ſpirite, that we are the ſonnes of God. If we be ſonnes, then are we alſo heires, the heires (I meane) of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that wee may alſo be glorified together with him. Rom. 8. 1 12.

The Goſpel.

BEware of falſe prophets, which come to you in ſheepes clothing, but inwardly they are rauening woolues: ye ſhall knowe them by their fruites. Doe men gather grapes of thornes? Or figges of thiſtles? Euen ſo, euery good tree bringeth forth good fruites: but a corrupt tree bringeth forth euill fruites. A good tree can not bring forth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and caſt into the fire. Wherefore, by their fruites ye ſhall knowe them. Not euery one that ſayth vnto me, Lord, Lord, ſhall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen, hee ſhall enter into the kingdome of heauen. Mat. 7. 15

The ix. Sunday after trinitie.

The Collect.

GRaunt to vs Lorde, we beſeech thee, the ſpirite to thinke and doe alwayes ſuch things as bee rightfull, that we which can not be without thee, may by thee be able to liue according to thy will, through Jeſus Chriſt our Lord.

The ix. Sunday after trinitie.

The Epiſtle.

1. Cor. 10. 1. BRethren, I would not that yee ſhould bee ignorant, howe that our fathers were all vnder the cloude, and all paſſed through the ſea, and were all baptized vnder Moſes in the cloude, and in the Sea, and did all eate of one ſpirituall meate, and did all drinke of one ſpirituall drinke: and they dranke of the ſpirituall rocke that followed them, which rocke was Chriſt. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. Theſe are enſamples to vs, that we ſhould not luſt after euill things, as they luſted: and that yee ſhould not be worſhippers of Images, as were ſome of them, according as it is written: The people ſate downe to eate and drinke, and roſe vp to play. Neither let vs be defiled with fornication, as ſome of them were defiled with fornication, and fel in one day three and twentie thouſand. Neither let vs tempt Chriſt, as ſome of them tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer. All theſe thinges happened vnto them for enſamples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he ſtandeth, take heede leſt hee fall. There hath none other tentation taken you, but ſuch as followeth the nature of man. But God is faithfull, which ſhall not ſuffer you to be tempted aboue your ſtrength, but ſhall in the middeſt of temptation make a way, that ye may be able to beare it.

The Goſpel.

Luk. 16. 1. IEſus ſayde vnto his Diſciples, There was a certaine rich man which had a ſtewarde, and the ſame was accuſed vnto him that hee had waſted his goods. And hee called him, and ſayde vnto him, Howe is it that I heare this of thee? Giue accomptes of thy Stewardſhip, for thou mayeſt be no longer Steward. The Steward ſayd within him ſelfe, what ſhall I doe? for my maiſter taketh away from me the Stewardſhip. I can not dig, and to beg I am

am aſhamed. I wote what to doe, that when I am put out of the Stewardſhip, they may receiue me into their houſes. So when he had called all his maſters detters together, hee ſayd vnto the firſt, Howe much owest thou vnto my maſter? And he ſayde, An hundreth tunnes of oyle. And he ſayde vnto him, Take thy bill, and ſit downe quickly, and write fiftie. Then ſayde he to another, Howe much owest thou? And he ſayde, An hundreth quarters of Wheate. He ſayde vnto him, Take thy bill, and write foure ſcore. And the Lorde commended the vniuſt Stewarde, becauſe hee had done wiſely. For the children of this world, are in their nation wiſer then the children of light. And I ſay vnto you, make you friends of the vnrighteous Mammon, that when yee ſhall haue neede, they may receiue you into euerlaſting habitations.

The x. Sunday after trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble ſeruants: And that they may obteine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lorde.

The Epiſtle.

CONcerning ſpirituall thinges, brethren, I would not haue you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumme images, euen as yee were led. Wherefore I declare vnto you, that no man ſpeaking by the ſpirite of God, defieth Jeſus. Alſo no man can ſay that Jeſus is the Lorde, but by the holy Ghoſt. There are diuerſities of giftes, yet but one ſpirit. And there are differences of adminiſtrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the ſpirit is giuen to euery man to edifie withall. For to one is giuen, through the ſpirite, the vtterance of wiſedome, to another is giuen the 1.Cor. 12.1.

The x. sunday after trinitie.

vtterance of knowledge by the same spirite, to another is
uen faith by the same spirite, to another the gift of healing
the same spirite, to another power to doe miracles, to anot
to prophecie, to another iudgement to discerne spirites, to
other diuers tongues, to another ỹ interpretation of tongu
And these all worketh the selfe same spirite, diuiding to eu
man a seuerall gift, euen as he will.

The Gospel.

Luke 19. 41.



ND when he was come neer
Hierusalem, hee beheilde the c
and wept on it, saying, If th
haddest knowen those thin
which belong vnto thy peace, e
in this thy day, thou woul
take heede: but nowe are they
from thine eyes. For the da
shall come vnto thee, that thin
nemies shall cast a banke ab
thee, and compasse thee roun
and keepe thee in on euery side, and make thee euen with
ground, and thy children which are in thee: And they s
not leaue in thee one stone vpon another, because thou kn
est not the time of thy visitation. And he went into the T
ple, and began to cast out them that solde therein, and th
that bought, saying vnto them, It is written, My house is
house of prayer, but ye haue made it a denne of theeues. A
he taught dayly in the Temple.

The xj. sunday after trinitie.

The Collect.

GOD, which declarest thy almightie power m
chiefely in shewing mercie and pitie: giue vnto
abundantly thy grace, that wee running to
promises, may be made partakers of thy heaue
treasure, through Iesus Christ our Lorde.

The xj. Sunday after trinitie.

The Epistle.

BRethren, as pertaining to the Gospell which I preached vnto you, which yee haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receyued, howe that Christ died for our sinnes, agreeing to the Scriptures: And that hee was buried, and that he arose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: After that, he was seene of moe then fiue hundreth brethren at once, of which many remayne vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: For I am the least of the Apostles, which am not worthie to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more aboundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1.Cor. 15.1.

The Gospel.

CHrist tolde this parable vnto certaine which trusted in them selues that they were perfect, and despised other. Two men went vp into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stoode and prayed thus with himselfe: GOD I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tythe of all that I possesse. And the Publicane standing a farre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shalbe exalted. Luk. 18.9.

The xij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting GOD, which art alwayes more readie to heare, then we to pray, and art wont to giue more then eyther we desire or deserue: Powre downe vpon vs the aboundance of thy mercie, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, through Jesus Christ our Lord.

The Epistle.

2.Cor. 3.4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we bee able vnto any thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite: For the letter killeth, but the spirite giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel coulde not beholde the face of Moses for the glorie of his countenance (which glorie is done away:) Why shall not the ministration of the spirit be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnesse exceede in glorie.

The Gospel.

Mar.7.31. IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coastes of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speache: and they prayed him to put his hande vpon him. And when he had taken him aside from the people, hee put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and sayde vnto him, Ephata, that is to say, Be opened. And straight-

ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine. And hee commanded them that they ſhould tell no man. But the more hee forbade them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to ſpeake.

The xiij. ſunday after Trinitie.

The Collect.

ALmightie and mercifull God, of Whoſe onely gift it commeth that thy faithfull people doe vnto thee true and laudable ſeruice: Graunt We beſeech thee, that wee may ſo runne to thy heauenly promiſes, that wee faile not finally to attaine the ſame, through Jeſus Chriſt our Lorde.

The Epiſtle.

TO Abraham and his ſeede were the promiſes made. He ſayeth not, In his ſeedes, as many: but, In thy ſeede, as of one, Which is Chriſt. Gal. 3. 16. This I ſay, that the law which began afterward beyond foure hundred and thirtie yeres, doeth not diſanull the Teſtament that was confirmed afore of God vnto Chriſtwarde, to make the promiſe of none effect. For if the inheritance come of the law, it commeth not nowe of promiſe: But God gaue it to Abraham by promiſe. Wherefore then ſerueth the lawe? The law was added becauſe of tranſgreſſion (til the ſeede came, to whome the promiſe was made) and it was ordeyned by Angels in the hande of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the Lawe then againſt the promiſe of God? God forbid. For if there had beene a lawe giuen which could haue giuen life, then no doubt righteouſneſſe ſhould haue come by the lawe. But the Scripture concludeth all thinges vnder ſinne, that the promiſe by the faith of Jeſus Chriſt ſhould be giuen to them that beleeue.

The

The xiij. Sunday after Trinitie.

The Gospel.

Lu.10.23



Happie are the eyes which see the thinges that yee see. For I tell you, that many Prophets and Kings haue desired to see those thinges which yee see, and haue not seene them, and to heare those thinges which yee heare, & haue not heard them. And beholde, a certaine lawyer stood vp, and tempted him, saying, Master, What shall I doe to inherite eternall life? Hee sayde vnto him, What is Written in the lawe? Howe readest thou? And hee answered, and sayde, Loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee saide vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie him selfe, sayde vnto Jesus, And who is my neighbour? Jesus answered & sayde, A certaine man descended from Hierusalem to Jericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine priest that same way, and when hee sawe him, hee passed by. And likewise a Leuite (when hee went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as hee iourneyed, came vnto him, and when hee sawe him, hee had compassion on him, and went to, and bounde vp his wounds, and powred in oyle and wine, and set him on his owne beast, & brought him to a common inne, and made prouision for him. And on the morowe when hee departed, hee tooke out two pence, and gaue them to the hoste, and sayde vnto him, Take cure of him, and what so euer thou spendest more, when I come againe, I will recompense thee. Which nowe of these three thinkest thou was neighbour vnto him that fell among the theeues? And he said vnto him, He that shewed mercie on him. Then sayd Jesus to him, Goe, and doe thou likewise.

The

The xiiij. ſunday after trinitie.

The Collect.

ALmightie and euerlaſting God, giue vnto vs the encreaſe of faith, hope, and charitie: and that We may obteine that Which thou doeſt promiſe, make vs to loue ẏ Which thou doeſt commaund, through Jeſus Chriſt our Lord.

The Epiſtle.

I Say, Walke in the ſpirit, and fulfill not the luſt of the fleſh. For ẏ fleſh luſteth contrary to the ſpirite, & the ſpirit contrary to the fleſh. Theſe are contrary one to the other, ſo that yee can not do Whatſoeuer ye Would. But and if ye be led of the ſpirit, then are ye not vnder the law. Gal.5.16. The deedes of the fleſh are manifeſt, Which are theſe: Adulterie, fornication, vncleannes, wantonnes, worſhipping of images, Witchcraft, hatred, variãce, zeale, Wrath, ſtrife, ſeditions, ſectes, enuying, murder, drunkennes, gluttonie, and ſuch like, of the Which I tell you before, as I haue tolde you in times paſt, that they Which commit ſuch thinges, ſhall not be inheritours of the kingdome of God. Contrarily, the fruite of the ſpirite is loue, ioy, peace, long ſuffring, gentleneſſe, goodneſſe, faithfulneſſe, meekenes, temperance: againſt ſuch there is no lawe. They truely that are Chriſtes, haue crucified the fleſh, with the affections and luſtes.

The Goſpel.

AND it chaunced as Jeſus went to Hieruſalem, that he paſſed through Samaria, and Galilee. And as hee entred into a certaine towne, there mette him tenne men that were lepers, which ſtoode a farre off, and put foorth their voyces, and ſayde, Jeſus maſter haue mercie on vs. When hee ſawe them, hee ſaide vnto them, Goe, ſhewe your ſelues vnto the Prieſtes. And it came to paſſe, that as they went, they were cleanſed. And one of them, Lu.17.11

them, when hee ſawe ẏ he was cleanſed, turned backe againe, and with a loude voyce praiſed God, and fel downe on his face at his feete, and gaue him thankes. And the ſame was a Samaritane. And Jeſus anſwered and ſaid, Are there not tenne cleanſed? But where are thoſe nine? There are not founde that returned againe to giue God praiſe, ſaue onely this ſtranger. And he ſaid vnto him, Ariſe, go thy way, thy faith hath made thee whole.

The xv. ſunday after trinitie.

The Collect.

KEepe we beſeech thee, O Lorde, thy Church with thy perpetuall mercie: And becauſe the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all thinges profitable to our ſaluation, through Jeſus Chriſt our Lord.

The Epiſtle.

Gal. 6. 11. YE ſee howe large a letter I haue written vnto you with mine owne hand. As many as deſire with outwarde appearance to pleaſe carnally, the ſame cõſtraine you to be circumciſed, onely leaſt they ſhoulde ſuffer perſecution for ẏ croſſe of Chriſt. For they themſelues which are circumciſed, keepe not ẏ lawe, but deſire to haue you circumciſed, that they might reioyce in your fleſh. God forbid ẏ I ſhoulde reioyce, but in the croſſe of our Lorde Jeſus Chriſt, whereby the worlde is crucified vnto mee, and I vnto the worlde. For in Chriſt Jeſu, neither circumciſion auaileth any thing at all, nor vncircumciſion, but a newe creature. And as many as walke according vnto this rule, peace be on them, & mercy, and vpon Iſrael, that pertaineth to God. From henceforth let no man put mee to buſineſſe: For I beare in my bodie the markes of the Lord Jeſu. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit, Amen.

The

The xv. Sunday after Trinitie.

The Gospel.

NO man can serue two masters: For either hee shall hate the one and loue the other, or else leane to the one and despise the other. Yee can not serue God and Mammon. Therefore I saye vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your bodye, what rayment yee shall put on. Is not the life more worth then meate: and the body more of value then raiment: Beholde the foules of the aire, for they sowe not, neither doe they reape, nor carie into the barnes, and your heauenly Father feedeth them. Are yee not much better then they: Which of you (by taking carefull thought) can adde one cubite vnto his stature: And why care yee for raiment: Consider the Lilies of the fielde howe they growe, they labour not, neither doe they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherefore, if God so clothe the grasse of the fielde (which though it stande to day, is to morowe cast into the fornace) shall hee not much more doe the same for you, O ye of little faith: Therefore take no thought, saying, What shall wee eate, or What shall wee drinke, or Wherewith shal we be clothed: (After all these things doe the Gentiles seeke:) For your heauenly father knoweth that ye haue neede of all these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these thinges shalbe ministred vnto you. Care not then for the morowe, for to morowe day shall care for it selfe. Sufficient vnto the day is the trauaile thereof. Mat. 6. 24

The xvj. Sunday after trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defende thy congregation: and because it can not cõtinue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The

The xvj. Sunday after Trinitie.

The Epistle.

Eph.3.13 I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bowe my knees vnto the father of our Lorde Jesus Christ, which is father of all that is called father in heauen & in earth, that hee would graunt you according to the riches of his glory, that ye may be strengthened with might by his spirite in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehende with all Saintes, what is the breadth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that ye might bee fulfilled with all fulnesse, which commeth of God. Vnto him that is able to do exceeding aboundantly aboue all that we aske or thinke, according to the power that worketh in vs, bee praise in the congregation by Christ Jesus, throughout all generations from time to time, Amen.

The Gospel.

Luk.7.11. AND it fortuned, that Jesus went into a citie called Naim, and many of his disciples went with him, and much people. When hee came nigh to ẏ gate of the citie, beholde, there was a dead man caried out, which was the only sonne of his mother, and shee was a widowe, and much people of the citie was with her. And when the Lorde sawe her, he had compassion on her, & said vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood stil. And he said, Yōg man, I say vnto thee, Arise. And hee ẏ was dead, sate vp, & began to speake. And hee deliuered him to his mother. And there came a feare on them al, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, & God hath visited his people. And this rumor of him went forth throughout all Jurie, and throughout all the regions which lie round about.

The

The xvij. ſunday after trinitie.

The Collect.

LOrde, wee praye thee, that thy grace may alwayes preuent and followe vs, and make vs continually to bee giuen to all good woorkes, through Jeſus Chriſt our Lord.

The Epiſtle.

I (which am a priſoner of the Lordes) exhort you, that yee walke worthie of the vocation wherewith yee are called, with all lowlineſſe & meekenes, with humblenes of minde, forbearing one another through loue, and be diligent to keepe the vnity of the ſpirit, through the bond of peace, being one body & one ſpirite, euen as yee are called in one hope of your calling. Let there be but one Lord, one faith, one baptiſme, one God and father of all, which is aboue all, and through all, and in you all. Eph. 4. 1.

The Goſpel.

IT chaunced that Jeſus went into the houſe of one of the chiefe Phariſes, to eat bread on the Sabboth day, and they watched him. And beholde there was a certaine man before him, which had the dropſie. And Jeſus anſwered & ſpake vnto the lawyers and Phariſes, ſaying, Is it lawfull to heale on the ſabboth day? And they helde their peace. And he tooke him, & healed him, & let him go, & anſwered them, ſaying, which of you ſhall haue an Aſſe, or an Oxe fallen into a pit, and wil not ſtraightway pul him out on the Sabboth day? And they could not anſwere him again to theſe things. He put forth alſo a ſimilitude to the gheſtes, when he marked how they preaſed to be in the hyeſt roomes, and ſayde vnto them, when thou art bidden to a wedding of any man, ſitte not downe in the higheſt roome, leaſt a more honourable man then thou bee bidden of him, and hee (that bade him and thee) come and ſay to thee, Giue this man roome: and thou begin with ſhame to take the lowest Luk. 14. 1.

loweſt roome. But rather when thou art bidden, goe and ſitte in the loweſt roome, that whē he that bade thee commeth, he may ſay vnto thee, Friend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at meate with thee. For whoſoeuer exalteth him ſelfe, ſhalbe brought lowe, and he that humbleth himſelfe, ſhalbe exalted.

The xviij. Sunday after trinitie.

The Collect.

LOrde we beſeech thee, graunt thy people grace to auoide the infections of the deuill, and with pure heart & mind to folow thee the onely God, through Jeſus Chriſt our Lord.

The Epiſtle.

1.Cor.1. 4.

I Thanke my God alwaies on your behalfe, for the grace of God which is giuen you by Jeſus Chriſt, that in all thinges yee are made riche by him, in al vttерāce, and in all knowledge, by the which things the teſtimonie of Jeſus Chriſt was confirmed in you, ſo that yee are behinde in no gift, waiting for the appearing of our Lorde Jeſus Chriſt, Which ſhal alſo ſtrength you to the ende, that yee may be blameleſſe in the day of the comming of our Lorde Jeſus Chriſt.

The Goſpel.

Mat.22. 34.

When the Phariſees had heard that Jeſus did put the Sadducees to ſilēce, they came together, and one of them (which was a doctour of law) aſked him a queſtion, tempting him, and ſaying, Maiſter, Which is the greateſt commaundement in the lawe? Jeſus ſaide vnto him, Thou ſhalt loue ꝑ Lord thy God with al thy heart, and with all thy ſoule,

ſoule, and with all thy minde. This is the firſt & greateſt commaundement. And the ſeconde is like vnto it, Thou ſhalt loue thy neighbour as thy ſelfe. In theſe two commaundements hang all the lawe & the Prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What thinke ye of Chriſt: whoſe ſonne is he: They ſaid vnto him, the ſonne of Dauid. He ſayd vnto them, howe then doeth Dauid in ſpirite call him Lord, ſaying, The Lord ſayde vnto my Lord, Sitte thou on my right hande, till I make thine enemies thy footeſtoole: If Dauid then call him Lord, how is he thē his ſonne: And no mā was able to anſwere him any thing, neither durſt any man from that day forth aſke him any mo queſtions.

The xix. ſunday after trinitie.

The Colle&.

O God, foraſmuch as without thee, we are not able to pleaſe thee: grant that the working of thy mercie, may in all things direct and rule our heartes, through Jeſus Chriſt our Lord.

The Epiſtle.

THis I ſay, and teſtifie through the Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde, While they are blinded in their vnderſtāding, being farre from a godly life, by the meanes of the ignorance that is in them, & becauſe of the blindeneſſe of their hearts: Which being paſt repentance, haue giuen themſelues ouer vnto wantonnes, to worke all maner of vncleanneſſe, euen with greedineſſe. But ye haue not ſo learned Chriſt: If ſo bee that yee haue heard him, and haue bene taught in him, as the trueth is in Jeſu (as concerning the conuerſation in times paſt) to laye from you the olde man, which is corrupt, according to the deceiuable luſtes: to bee renewed alſo in the ſpirite of your minde, and to put on that newe man, which after God is ſhapen in righteouſneſſe and true holines. Wherefore put away lying, & ſpeake euery man Ephe. 4. 17.

trueth vnto his neyghbour, forasmuch as wee are members one of another. Be angry, and ſinne not. Let not the ſunne go downe vpon your wrath, neyther giue place to the backbiter. Let him that ſtole, ſteale no more, but let him rather labour with his handes the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good to edifie withal, as oft as neede is, that it may miniſter grace vnto the hearers. And grieue not the holy ſpirite of God, by whom ye are ſealed vnto the day of redemption. Let all bitternesſe, and fiercenes, and wrath, and roaring, & curſed ſpeaking be put away from you, with all maliciouſneſſe. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Chriſtes ſake hath forgiuen you.

The Goſpel.

Matt. 9. 1. IEſus entred into a ſhippe, and paſſed ouer, and came into his owne citie. And beholde, they brought to him a man ſicke of the palſie, lying in a bedde. And when Jeſus ſawe the faith of them, he ſaid to the ſicke of the palſie, Sonne, be of good cheare, thy ſinnes be forgiuen thee. And behold, certaine of the Scribes ſaid within themſelues, This man blaſphemeth. And when Jeſus ſawe their thoughts, he ſaide, Wherefore thinke ye euill in your hearts? Whether is it eaſier to ſay, Thy ſinnes be forgiuen thee: or to ſay, Ariſe, and walke? But that yee may knowe that the ſonne of man hath power to forgiue ſinnes in earth: Then ſayth he to the ſicke of the palſie, Ariſe, take vp thy bed, & goe vnto thy houſe. And he aroſe, & departed to his houſe. But ỹ people that ſawe it, marueiled, & glorified God, which had giuẽ ſuch power vnto men.

The xx. ſunday after trinitie.

The Collect.

ALmightie and mercifull GOD, of thy bountifull goodneſſe keepe vs from all things that may hurt vs: that wee being ready both in body and ſoule, may with free heartes accompliſh thoſe thinges that

that thou wouldeſt haue done, through Jeſus Chriſt our Lorde.

The Epiſtle.

TAke heede therefore howe yee walke circumſpectly, not as vnwiſe, but as wiſe men, redeeming the time, becauſe the dayes are euill. Wherefore be yee not vnwiſe, but vnderſtand what the will of the Lord is, and be not drunken with wine, wherein is exceſſe: but bee filled with the ſpirite, ſpeaking vnto your ſelues in pſalmes and hymnes and ſpirituall ſongs, ſinging and making melodie to the Lorde in your heartes, giuing thankes alwayes for all thinges vnto God the father, in the name of our Lord Jeſus Chriſt, ſubmitting your ſelues one to another in the feare of God. Eph. 5. 15

The Goſpel.

IEſus ſayde vnto his diſciples, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his ſonne, and ſent forth his ſeruantes to call them that were bidden to the wedding: and they would not come. Againe hee ſent forth other ſeruaunts, ſaying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all thinges are readie, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandiſe, and the remnaunt tooke his ſeruantes, and intreated them ſhamefully, and ſlue them. But when the king heard thereof, hee was wroth, and ſent forth his men of warre, and deſtroyed thoſe murderers, and brent vp their citie. Then ſaide he to his ſeruauntes, The marriage in deede is prepared, but they which were bidden, were not worthie. Goe yee therefore out into the high wayes, and as many as yee finde, bidde them to the marriage. And the ſeruantes went forth into the high wayes, and gathered together all, as many as they coulde finde, both good and badde: and the wedding was furniſhed with gheſtes. Then the king came in to ſee the gheſtes, and when hee ſpied there a Mat. 22. 1

man which had not on a Wedding garment, hee ſayde vnto him, Friende, howe cameſt thou in hither, not hauing a Wedding garment? And he was euen ſpeachleſſe. Then ſayde the king to the miniſters, Take and binde him hande and foote, and caſt him into vtter darkeneſſe, there ſhalbe weeping and gnaſhing of teeth. For many be called, but fewe are choſen.

The xxj. ſunday after trinitie.

The Collect.

GRaunt wee beſeeche thee merciſull Lorde, to thy faithful people pardon and peace, that they may be cleanſed from all their ſinnes, and ſerue thee with a quiet minde, through Jeſus Chriſt our Lord.

The Epiſtle.

Eph. 6. 10 MY brethren, bee ſtrong through the Lorde, and through the power of his might. Put on all the armour of God, that ye may ſtande againſt all the aſſaultes of the deuill. For wee wreſtle not againſt blood and fleſh, but againſt rule, againſt power, againſt worldly rulers, euen gouernours of the darkenes of this worlde, againſt ſpirituall craftineſſe in heauenly thinges. Wherefore take vnto you the whole armour of God, that yee may bee able to reſiſt in the euill day, and ſtande perfect in all thinges. Stande therefore, and your loynes girde with the trueth, hauing on the breſtplate of righteouſnes, and hauing ſhoes on your feete, that yee may bee prepared for the Goſpel of peace. Aboue all, take to you the ſhield of faith, wherewith ye may quench al the fierie dartes of the wicked, and take the helmet of ſaluation, and the ſworde of the ſpirite, which is the worde of God. And pray alwaies with all maner praier and ſupplication in the ſpirit, and watche thereunto with all inſtance and ſupplication, for all ſaints, and for me, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the ſecretes of the Goſpel (whereof I am a meſſenger in bonds) that therein I may ſpeake freely, as I ought to ſpeake.

The xxij. ſunday after trinitie.

The Goſpel.

THere was a certaine ruler, whoſe ſonne was ſicke at Capernaum. As ſoone as the ſame heard that Jeſus was come out of Jurie into Galilee, hee went vnto him, and beſought him that he would come downe and heale his ſonne: for hee was euen at the poynt of death. Then ſayde Jeſus vnto him, Except ye ſee ſignes & wonders, ye wil not beleeue. The ruler ſaid vnto him, Sir, come downe or euer that my ſonne die. Jeſus ſaith vnto him, Go thy way, thy ſonne liueth. The man beleeued the word that Jeſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruants met him, & tolde him, ſaying, Thy ſonne liueth. Then enquired he of them the houre when he began to amend. And they ſayde vnto him, Yeſterday at the ſeuenth houre the feuer left him. So the father knewe that it was the ſame houre in the which Jeſus ſayd vnto him, Thy ſonne liueth. And he beleeued, and all his houſholde. This is againe the ſecond miracle that Jeſus did, when he was come out of Jurie into Galilee. Ioh.4.46.

The xxij. ſunday after trinitie.

The Collect.

LOrde we beſeeche thee to keepe thy houſholde the Church in continual godlineſſe, that through thy protection it may bee free from all aduerſities, and deuoutly giuen to ſerue thee in good workes, to the glory of thy name, through Jeſus Chriſt our Lord.

The Epiſtle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladneſſe, becauſe ye are come into the fellowſhippe of the Goſpel, from the firſt day vntill nowe: and am ſurely certified of this, that he which hath begun a good worke in you, ſhall performe it, vntill the day of Jeſus Chriſt, as it Phil.1.3.

becommeth me ẏ I ſhould ſo iudge of you all, becauſe I haue you in my heart, foraſmuch as ye are al cõpaniõs of grace with me, euen in my bonds, and in the defending and eſtabliſhing of the Goſpel. For God is my recorde, how greatly I long after you all, from the very heart roote in Jeſus Chriſt. And this I pray, that your loue may encreaſe yet more and more in knowledge, and in all vnderſtanding, that ye may accept the things that are moſt excellent, that ye may be pure, & ſuch as offende no man, vntill the day of Chriſt, being filled with the fruite of righteouſnes, which commeth by Jeſus Chriſt, vnto the glorie and praiſe of God.

The Goſpel.

Matt. 18. 21. PEter ſaid vnto Jeſus, Lorde, howe oft ſhall I forgiue my brother, if he ſinne againſt mee: till ſeuen times? Jeſus ſayeth vnto him, I ſay not vnto thee, vntill ſeuen times: but, ſeuentie times ſeuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which woulde take accomptes of his ſeruantes. And when hee had begunne to recken, one was brought vnto him, which ought him tenne thouſand talents: but foraſmuch as he was not able to pay, his Lorde commaunded him to be ſolde, and his wife and children, and all that hee had, and payment to be made. The ſeruant fell downe, & beſought him, ſaying, Sir, haue patience with me, and I will pay thee all. Then had the Lorde pitie on that ſeruant, and looſed him, and forgaue him the debt. So the ſame ſeruaunt went out, and founde one of his fellowes which ought him an hundred pence: and hee layde handes on him, and tooke him by the throte, ſaying, Paye that thou oweſt. And his fellowe fell downe, and beſought him, ſaying, Haue patience with me, and I will pay thee all. And he would not, but went and caſt him into priſon, till he ſhould pay the debt. So when his fellowes ſawe what was done, they were very ſorie, and came and tolde vnto their Lorde all that had happened.

happened. Then his Lorde called him, and ſaide vnto him, O thou vngratious ſeruaunt, I forgaue thee all that debt when thou deſiredſt me: ſhouldeſt not thou alſo haue had compaſſion on thy fellowe, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Jaylers, till hee ſhoulde pay all that was due vnto him. So likewiſe ſhall my heauenly father doe alſo vnto you, if ye from your hearts forgiue not (euery one his brother) their treſpaſſes.

The xxiij. Sunday after trinitie.

The Collect.

GOd our refuge and ſtrength, which art the author of all godlineſſe, bee ready to heare the deuout prayers of the Church: and graunt that thoſe thinges which we aſke faithfully, wee may obteine effectually, through Jeſus Chriſt our Lord.

The Epiſtle.

BRethren, bee followers together of mee, and looke on them which walke euen ſo as yee haue vs for an enſample. For many walke (of whom I haue told you often, and now tell you weeping) that they are the enemies of the croſſe of Chriſt, whoſe ende is damnation, whoſe bellie is their God, & glory to their ſhame, which are worldly minded. But our conuerſation is in heauen, from whence we looke for the Sauiour, euen the Lorde Jeſus Chriſt, which ſhall change our vile body, that hee may make it like vnto his glorious body, according to the working, whereby he is able alſo to ſubdue all things vnto himſelfe. Phil. 3. 17

The Goſpel.

THen the Phariſes went out, and tooke counſell how they might tangle him in his words. And they ſent out vnto him their diſciples with Herodes ſeruaunts, ſaying, Maiſter, wee know that thou art true, & teacheſt the way of God truely, neither careſt thou for any man, Mat. 22. 15.

The xxiiij. ſunday after trinitie.

for thou regardeſt not the outwarde appearance of men. Tell vs therefore, howe thinkeſt thou: Is it lawfull that tribute bee giuen vnto Ceſar, or not: But Jeſus perceiuing their wickednes, ſayde, Why tempt yee me ye hypocrites: Shewe mee the tribute money. And they tooke him a penie. And hee ſayde vnto them, Whoſe is this image & ſuperſcription: They ſaide vnto him, Ceſars. Then ſayde hee vnto them, Giue therefore vnto Ceſar the things which are Ceſars, and vnto God, thoſe things which are Gods. When they heard theſe wordes, they marueiled, and left him, and went their way.

The xxiiij. ſunday after trinitie.

The Collect.

LOrde, wee beſeeche thee alloyle thy people from their offences, that through thy bountifull goodnes wee may bee deliuered from the bandes of all thoſe ſinnes, which by our frailtie wee haue committed: graunt this, &c.

The Epiſtle.

Col. 1. 3. WE giue thankes to God the father of our Lord Jeſus Chriſt, alwayes for you in our prayers. For we haue heard of your faith in Chriſt Jeſu, and of the loue which ye beare to all ſaintes, for the hopes ſake which is laide vp in ſtore for you in heauen. Of which hope yee heard before by the true worde of the Goſpel, which is come vnto you, euen as it is into all the worlde, and is fruitefull, as it is alſo among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare felowe ſeruaunt, which is for you a faithfull miniſter of Chriſt, which alſo declared vnto vs your loue which ye haue in the ſpirite. For this cauſe wee alſo, euen ſince the day wee heard of it, haue not ceaſſed to pray for you, and to deſire that ye might be fulfilled with the knowledge of his will, in all wiſedome and ſpirituall vnderſtanding, that ye might walke worthie of the Lorde, that in all things yee may

pleaſe,

The xxiiij. ſunday after Trinitie.

pleaſe, being fruitfull in all good woorkes, and increaſing in the knowledge of God, ſtrengthened with all might through his glorious power, vnto al patience and long ſuffering, with ioyfulnes, giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritance of Saintes in light.

The Goſpel.

WHile Jeſus ſpake vnto the people, behoide, there came a certaine ruler & worſhipped him, ſaying, My daughter is euen now deceaſſed, but come and laye thy hande vpon her, and ſhe ſhall liue. And Jeſus aroſe, and followed him, and ſo did his diſciples. And behold, a womã which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his veſture. For ſhe ſaide within her ſelfe, If I may touch but euen his veſture onely, I ſhalbe ſafe. But Jeſus turned him about, & when he ſawe her, he ſaid, Daughter, be of good comfort, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Jeſus came into the rulers houſe, and ſawe the minſtrels and people making a noyſe, he ſaid vnto them, Get you hence, for the mayde is not dead, but ſleepeth. And they laughed him to ſcorne. But when the people were put foorth, he went in, and tooke her by the hand, and ſayd, Damoſel, ariſe. And the Damoſel aroſe. And this noyſe was abroade in all that land. Mat. 9. 18

The xxv. ſunday after trinitie.

The Collect.

STirre vp, we beſeech thee, O Lorde, the willes of thy faithfull people, that they plenteouſly bringing foorth the fruite of good woorkes, may of thee bee plenteouſly rewarded, through Jeſus Chriſt our Lorde, Amen.

The

The xxv. sunday after Trinitie.

The Epistle.

Iere. 23. 5. BEholde, the time commeth, sayeth the Lorde, that I will rayse vp the righteous branch of Dauid, which King shall beare rule, and hee shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the name that they shall call him, euen the Lorde our righteousnesse. And therefore beholde, the time commeth, sayeth the Lorde, that it shall be no more sayd, The Lord liueth, which brought the children of Israel out of the lande of Egypt: but, The Lorde liueth, which brought forth and led the seede of the house of Israel out of the North lande, and from all countreyes where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Jesus lift vp his eyes, and sawe a great company come vnto him, he saith vnto Philip, whence shall wee buye bread, that these may eate? This hee sayde to proue him, for hee him selfe knewe what he would doe. Philip answered him, Two hundreth penniworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) saide vnto him, There is a ladde here, which hath fiue barlie loaues and two fishes, but what are they among so many? And Jesus saide, Make the people sitte downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to his disciples, and the disciples to them that were set downe, & likewise of the fishes as much as they would. When they had eaten ynough, hee sayth vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barlie loaues, which broken meate remained vnto them that had eaten. Then those men (whē they had seene the miracle that

Jesus

Saint Andrewes day.

eſus did) ſayde, This is of a trueth the ſame Prophet that ould come into the World.

If there be any mo Sundayes before Aduent Sunday, to ſupply the ſame, ſhall taken the ſeruice of ſome of thoſe Sundayes that were omitted betweene the iphanie and Septuageſima.

Saint Andrewes day.

The Collect.

ALmightie God, which diddeſt giue ſuch grace vnto thy holy Apoſtle ſaint Andrewe, that he readily obeyed the calling of thy ſonne Jeſus Chriſt, and followed him without delay: graunt vnto vs all, at we, being called by thy holy worde, may forthwith giue er our ſelues obediently to followe thy holy commaundents, through the ſame Jeſus Chriſt our Lord.

The Epiſtle.

IF thou acknowledge with thy mouth that Jeſus is the Lord, & beleue in thy heart that God raiſed him vp from death, thou ſhalt be ſafe. For, to beleeue with the heart iuſtifieth, and to knowledge with the mouth, maketh a man ſafe. For the Scripture ſaith, Whoſoer beleeueth on him, ſhall not be confounded. There is no fference betweene the Jewe and the Gentile: For one is ord of all, which is rich vnto all ỹ call vpon him. For whoſoer doth call on the name of the Lord, ſhalbe ſafe. How then al they call on him, on whom they haue not beleeued? How al they beleeue on him, of whom they haue not heard? How all they heare without a preacher? And howe ſhall they each without they be ſent? As it is written, How beautifull e the feete of them which bring tidings of peace, and bring ings of good thinges? But they haue not all obeyed to the olpell. For Eſay ſayth, Lorde, who hath beleeued our ſaygs? So then, faith commeth by hearing, and hearing cometh by the worde of God. But I aſke, Haue they not heard? no doubt their ſounde went out into all landes, and their oordes into the endes of the World. But I demaunde whether

Rō. 10.9.

whether Iſrael did knowe or nat: firſt Moſes ſaith, I will prouoke you to enuie by them that are no people; by a foolish nation I will anger you. Eſai after that is bolde, and ſayeth, I am found of them that ſought me not, I am manifeſt vnto them that aſked not after me. But againſt Iſrael he ſayth, All day long haue I ſtretched foorth my handes vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel.

Mat.4.18 AS Jeſus walked by the ſea of Galilee, hee ſawe two brethren, Simon, which was called Peter, and Andrewe his brother, caſting a net into the ſea, (for they were fiſhers) & he ſayth vnto them, Followe me, and I will make you to become fiſhers of men. And they ſtraightway left their nettes, and followed him. And when he was gone foorth from thence, he ſawe other two brethren, James the ſonne of Zebedee, and John his brother, in the ſhip with Zebedee their father, mending their nettes: and hee called them. And they immediatly left the ſhippe and their father, and followed him.

S. Thomas the Apoſtle.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, diddeſt ſuffer thy holy Apoſtle Thomas to be doubtfull in thy ſonnes reſurrection: Graunt vs ſo perfectly and without all doubt to beleeue in thy ſonne Jeſus Chriſt, that our faith in thy ſight neuer bee reproued. Heare vs, O Lord, through the ſame Jeſus Chriſt, to whome with thee and the holy Ghoſt, be all honour, &c.

The Epiſtle.

Eph.2.19 NOwe ye are not ſtrangers, nor forreiners, but citizens with the ſaintes, and of the houſholde of God, and are buylt vpon the foundation of the Apoſtles and Prophetes, Jeſus Chriſt himſelfe being the head corner ſtone: in whome what buylding

ſo euer

S. Thomas the Apoſtle.

ſo euer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſayde vnto him, wee haue ſeene the Lorde. But he ſaide vnto them, Except I ſee in his handes the print of the nailes, and put my finger into the print of the nailes, and thruſt my hande into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus, when the doores were ſhut, and ſtoode in the middeſt, and ſayd, Peace be vnto you. And after that, hee ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reache hither thy hand, & thruſt it into my ſide, and be not faithleſſe, but beleeuing. Thomas anſwered, and ſaide vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene mee, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Jeſus in the preſence of his diſciples, which are not written in this booke. Theſe are written, that ye might beleeue, that Jeſus Chriſt is the ſonne of God, and that (in beleeuing) ye might haue life through his name. Iohn 20. 24.

The conuerſion of ſaint Paul.

The Collect.

GOD which haſt taught all the worlde, through the preaching of thy bleſſed Apoſtle Saint Paul, graunt, We beſeech thee, that We which haue his wonderfull conuerſion in remembraunce, may follow and fulfil thy holy doctrine that he taught, through Jeſus Chriſt our Lord.

The

The conuersion of S. Paul.

The Epistle.

Act. 9. 1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lorde, went vnto the high Priest, and desired of him letters to carte to Damasco to ỹ Synagogues, that if he founde any of this way (were they men or women) he might bring them bounde to Hierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lorde said, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied, sayde, Lorde, What wilt thou haue mee to doe? And the Lord said vnto him, Arise, and go into the citie, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, & when he opened his eyes, he sawe no man: but they led him by the hande, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lorde. And the Lorde said vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Iudas, after one called Saul of Tharsus. For beholde, hee prayeth, & hath seene in a visiõ a man named Ananias, cõming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy saintes at Hierusalem. And here he hath authoritie of the hie Priests, to binde all ỹ call on thy name. The Lord said vnto him, Go thy way, for he is a chosẽ vessel vnto me, to beare my name before the Gentiles, and Kings, & the children of Israel. For I will shewe him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord

that

The conuerſion of S. Paul.

that appeared vnto thee in the way as thou cameſt, hath ſent me, that thou mighteſt receiue thy ſight, & bee filled with the holy Ghoſt. And immediatly there fell from his eyes as it had bene ſkales, & he receiued ſight, and aroſe, and was baptized, & receiued meate, and was comforted. Then was Saul a certaine dayes with the diſciples which were at Damaſco. And ſtraightway hee preached Chriſt in the Synagogues, how that he was the ſonne of God. But all that heard him, were amazed, and ſaide, Is not this hee that ſpoyled them which called on this name in Hieruſalem, and came hither for that intent, that he might bring them bounde vnto the high Prieſtes? But Saul encreaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

PEter anſwered, and ſaid vnto Ieſus, Behold, we haue forſaken all and followed thee, What ſhal we haue therefore? Ieſus ſaid vnto them, Verily I ſay vnto you, that when the ſonne of man ſhall ſit in the ſeate of his maieſtie, ye that haue followed me in the regeneration, ſhall ſit alſo vpon twelue ſeates, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or landes, for my names ſake, ſhall receiue an hundred folde, and ſhall inherite euerlaſting life. But many that are firſt, ſhall be laſt, and the laſt ſhalbe firſt. Matt. 19. 27.

The purification of ſaint

Marie the Virgin.

The Collect.

ALmightie and euerlaſting God, wee humbly beſeech thy maieſtie, that as thy only begotten ſonne was this day preſented in the temple in ſubſtance of our fleſh: ſo graunt that wee may bee preſented vnto thee with pure and cleare mindes, by Ieſus Chriſt our Lorde.

The

S. Matthias day.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

Luk.2.22  hen the time of their purification (after ỹ lawe of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the lawe of the Lorde: Euery manchilde that firſt openeth the matrix, ſhall be called holy to the Lorde) and to offer (as it is ſayde in the lawe of the Lorde) a payre of turtle doues, or two yong pigeons. And beholde, there was a man in Hieruſalem, whoſe name was Simeon, & the ſame was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had he receiued of the holy Ghoſt, that hee ſhoulde not ſee death, except he firſt ſawe the Lorde Chriſt. And he came by inſpiration into the Temple.

S. Matthias day.

The Collect.

 Almightie God, which in the place of the traitour Judas, diddeſt chuſe thy faithful ſeruant Matthias to bee of the nomber of thy twelue Apoſtles: Graunt that thy Church, being alway preſerued from falſe apoſtles, may bee ordered and guided by faithfull and true Paſtours, through Jeſus Chriſt our Lord.

The Epiſtle.

Act.1.15.  N thoſe dayes Peter ſtoode vp in the middes of the diſciples, & ſayd, (The nomber of names that were together, were about an hundred & twentie) Ye men & brethrē, this ſcripture muſt needes haue bene fulfilled, which ỹ holy ghoſt, through the mouth of Dauid, ſpake before of Judas, which was guide to them that tooke Jeſus. For he

Was

was numbred with vs, and had obteined felowshippe in this ministration. And the same hath nowe possessed a platte of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloodie fielde. For it is written in the booke of Psalmes, His habitation bee voyde, and no man be dwelling therein, and his bishopricke let another take. Wherefore, of these men which haue companyed with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appoynted two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they sayde, Thou Lorde which knowest the heartes of all men, shewe whether of these two thou hast chosen, that he may take the roome of this ministration & Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and sayde, I thanke thee, O father, Lorde of heauen and earth, because thou hast hidde these thinges from the wise and prudent, and hast shewed them vnto babes: Verily father, euen so was it thy good pleasure. All thinges are giuen vnto me of my father: and no man knoweth the sonne, but the father, neither knoweth any man ỹ father, saue the sonne, and he to whome so euer the sonne will open him. Come vnto mee all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is light. Mat. 11. 25.

Annunciation of the

virgine Marie.

The Collect.

WEe beseeche thee Lorde, powre thy grace into our hearts, that as we haue knowen Christ thy sonnes incarnation by the message of an Angel: so by his crosse and passion, wee may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esa.7.10. GOD spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the deapth beneath, or toWarde the height aboue. Then sayd Ahaz, I Wil require none, neither Will I tempt the Lorde. And he sayd, Hearken to, ye of the house of Dauid: Is it not ynough for you that yee be grieuous vnto men, but yee must grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgine shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall he eate, that he may knowe to refuse the euill, and choose the good.

The Gospel.

Luk.1,26. AND in the sixt moneth, the Angell Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin, spoused to a man, whose name was Joseph, of the house of Dauid, and the virgines name was Marie. And the Angell went in vnto her, and sayde, Hayle full of grace, the Lorde is with thee, blessed art thou among women. When she sawe him, shee was abashed at his saying, and cast in her minde What maner of salutation that shoulde bee. And the Angel sayde vnto her, Feare not Marie, for thou hast founde grace With God: Beholde, thou shalt conceiue in thy Wombe, and beare a sonne, and shalt call his name Jesus. He shall be great, and shall be

called

called the sonne of the highest. And the Lorde God shall giue vnto him the seate of his father Dauid, & he shall reigne ouer the house of Iacob for euer, and of his kingdome there shalbe none ende. Then sayd Marie to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, & the power of the highest shal ouershadow thee. Therefore also that holy thing which shalbe borne, shalbe called the sonne of God. And beholde, thy cousin Elizabeth, she hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe vnpossible. And Marie said, Beholde the handmayde of the Lord, be it vnto me according to thy worde. And the Angel departed from her.

Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that wee be not like children, caried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. wherefore he sayeth, when he went vp on high, he ledde captiuitie captiue, and gaue giftes vnto men. That hee ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all thinges. And the very same made some Apostles, some Prophets, some Euangelistes, some shepheardes, and teachers, to the edifying of the saintes, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto Ephe. 4. 7.

the measure of the full perfect age of Christ: That wee henceforth shoulde be no more children, wauering and caried about with euery winde of doctrine, by the wiles of men, through craftinesse, whereby they lay awaite for vs to deceiue vs. But let vs followe the trueth in loue, and in all thinges growe in him which is the head, euen Christ: in whome if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

Ioh. 15.1. I Am the true Vine, and my Father is an husbandman. Euery branche that beareth not fruite in mee, hee will take away: and euery branche that beareth fruite, will he purge, that it may bring forth more fruite. Now are yee cleane through the words which I haue spoken vnto you. Bide in mee, and I in you. As the branch cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except ye abide in mee. I am the Vine, ye are the branches. He that abideth in mee, and I in him, the same bringeth foorth much fruite. For without me can yee doe nothing. If a man bide not in me, he is cast foorth as a branche, and is withered, and men gather them, and cast them into the fire, & they burne. If ye abide in mee, and my wordes abide in you, aske what ye will, and it shall be done for you. Herein is my father glorified, that ye beare much fruite, and become my Disciples. As the father hath loued mee, euen so also haue I loued you; Continue you in my loue. If ye keepe my commandements, ye shall bide in my loue, euen as I haue kept my fathers commandements, and abide in his loue. These thinges haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint

S. Philip and Iames day.

The Collect.

ALmightie God, whome truely to knowe is euerlasting life: graunt vs perfectly to knowe thy Sonne Iesus Christ to be the way, the trueth, and the life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroade. My brethren, count it for an exceeding ioye, when yee fall into diuers temptations: knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect worke, that yee may bee perfect and sounde, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the Sea, which is tost of the windes, and caryed with violence: Neyther let that man thinke that he shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe: For euen as the floure of the grasse shall hee passe away. For as the sunne riseth with heate, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the riche man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to the that loue him. Iam. 1. 1.

S. Philip and Iames day.

The Gospel.

Ioh. 14.1. AND Jesus sayde vnto his Disciples, Let not your heartes be troubled. Ye beleeue in God, beleeue also in mee. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receyue you, euen vnto my selfe, that where I am, there may ye bee also. And whither I goe, yee knowe, and the way ye knowe. Thomas sayeth vnto him, Lord, we know not whither thou goest, and howe is it possible for vs to knowe the way? Jesus sayeth vnto him, I am the way, and the trueth, and the life. No man commeth to the Father but by me. If ye had knowen me, ye had knowen my father also: And nowe ye know him, and haue seene him. Philip sayth vnto him, Lorde, shewe vs the father, and it sufficeth vs. Jesus sayth vnto him, Haue I beene so long time with you, and yet hast thou not knowen mee? Philip, he that hath seene mee, hath seene my father: and howe sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the works. Beleeue me that I am in the father, and the father in mee: or els beleeue me for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shal he doe, because I go vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorified by the sonne. If ye shall aske any thing in my name, I will doe it.

Saint Barnabe Apostle.

The Collect.



LOrde almighty, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not bee destitute of thy manifolde giftes, nor yet of grace, to vse them alway to thy

honour

honour and glory, through Jesus Christ our Lord.

The Epistle.

TIdings of these thinges came vnto the eares of the congregation which was in Hierusalē. And they sent forth Barnabas, that he should go vnto Antioche. Which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lorde. For he was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus to seeke Saul: and when he had founde him, he brought him vnto Antioch. And it chaūced, that a whole yere they had their conuersation with the congregation there, and taught much people, in so much that the disciples of Antioche were the first that were called Christen. In those dayes came Prophetes from the citie of Hierusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout al the world: which came to passe in the Emperour Claudius daies. Then the disciples, euery man according to his ability purposed to sende succour vnto the brethren which dwelt in Iurie: which thing they also did, & sent it to the elders by the hands of Barnabas and Saul. Act. 11. 22.

The Gospel.

THis is my commaundement, that yee loue together as I haue loued you. Greater loue hath no man then this, that a man bestowe his life for his friendes. Yee are my friendes, if ye doe whatsoeuer I commaunde you. Henceforth call I not you seruauntes: for the seruaunt knoweth not what his Lorde doeth: but you haue I called friendes, for all thinges that I haue heard of my Father, haue I opened to you. Yee haue not chosen me, but I haue chosen you, and ordeined you to go John 15. 12.

and bring foorth fruite, and that your fruite ſhould remayne, that whatſoeuer yee aſke of the father in my name, hee may giue it you.

Saint Iohn Baptiſt.

The Collect.

ALmightie God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Sonne our Sauiour by preaching of penance: make vs ſo to followe his doctrine and holy life, that we may truely repent, according to his preaching, and after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the truthes ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

Eſa.40.1. BEe of good cheare my people. O ye Prophetes, comfort my people, ſayeth your God, comfort Hieruſalem at the heart, and tell her that her trauayle is at an ende, that her offence is pardoned, that ſhee hath receiued of the Lordes hande ſufficient correction for all her ſinnes. A voyce cryed in Wildernes, Prepare the way of the Lord in the wildernes, make ſtraight the path for our God in the deſert. Let all valleyes be exalted, and euery mountaine & hill be laid lowe. What ſo is crooked, let it be made ſtraight, and let the rough be made plaine fieldes. For the glory of the Lorde ſhall appeare, and all fleſh ſhal at once ſee it. For why? the mouth of the Lorde hath ſpoken it. The ſame voyce ſpake, Nowe crie. And the Prophet anſwered, what ſhall I crie? That all fleſh is graſſe, and that all the goodlines thereof is as the floure of the fielde. The graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of the Lorde bloweth vpon them. Neuertheleſſe, whether the graſſe wither, or that the floure fade away, yet the worde of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringeſt good tydinges, lift vp thy voyce with power, O thou preacher Hieruſalem, lift it vp without feare, and

ſay

ſay vnto the cities of Juda, Beholde your God, beholde, the Lorde God ſhall come with power, and beare rule with his arme. Beholde, he bringeth his treaſure with him, and his workes go before him. He ſhall feede his flocke like an heardman: he ſhall gather the Lambes together with his arme, and cary them in his boſome, and ſhall kindly entreate thoſe that beare young.

The Goſpel.

ELizabethes time came that ſhee ſhould be deliuered, & ſhe brought forth a ſonne. And her neighbours and her couſins heard ſay how the Lord had ſhewed great mercy vpon her, & reioyced with her. And it fortuned, that in the eight day they came to circumcile the childe, & called his name Zacharie, after the name of his father. And his mother anſwered and ſaid, Not ſo, but his name ſhalbe called Iohn. And they ſayd vnto her, There is none of thy kinred ẏ is named with this name. And they made ſignes to his father, howe hee would haue him called. And he aſked for writing tables, & wrote, ſaying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly & his tongue alſo, & he ſpake & prayſed God. And feare came on all them that dwelt nigh vnto him. And al theſe ſayings were noyſed abroad throughout all the hie countrey of Iurie, & they ẏ heard them, layde them vp in their hearts, ſaying, What maner of child ſhall this be? And the hand of the Lorde was with him. And his father Zacharias was filled with the holy Ghoſt, and prophecied, ſaying, Prayſed bee the Lorde God of Iſrael, for he hath viſited & redeemed his people. And hath rayſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid, euen as he promiſed by the mouth of his holy Prophets, which were ſince the worlde beganne. That wee ſhould be ſaued from our enemies, and from the hand of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holy Couenaunt. Luke 1. 57.

That

That he would performe the othe which hee ſware to our father Abraham, for to giue vs. That we, being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſnes, as are acceptable for him. And thou childe ſhalt bee called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender mercie of our God, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkenes, and in the ſhadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, & was in wildernes, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmightie God, which by thy ſonne Ieſus Chriſt, haſt giuen to thy Apoſtle S. Peter many excellent giftes, and commandedſt him earneſtly to feed thy flocke: make we beſeech thee all Biſhops and Paſtours diligently to preach thy holy worde, & the people obediently to followe the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Act. 12. 1. AT the ſame time, Herode the King ſtretched forth his hands to vexe certaine of the congregation, and hee killed Iames the brother of Iohn with the ſword. And becauſe he ſawe it pleaſed the Iewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweete bread. And when he had caught him, hee put him in priſon alſo, and deliuered him to foure quaternions of Souldiers to be kept, intending after Eaſter to bring him foorth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation vnto God for him. And when Herode woulde haue brought him out vnto the people, the ſame night ſlept Peter betweene two Souldiers, bound

ound with two chaines, and the keepers before the doore
ept the prison. And behold, the Angel of the Lord was there
esent, and a light shined in the habitation, and he smote Pe-
er on the side, and stirred him vp, saying, Arise vp quickly.
And his chaines fell from his hands. And the Angel sayde
nto him, Girde thy selfe, and binde on thy sandales. And so
e did. And he sayth vnto him, Cast thy garment about thee,
nd followe me. And hee came out, and followed him, and
ist not that it was trueth which was done by the Angel,
ut thought he had seene a vision. When they were past the
rst and second watch, they came vnto the yron gate that lea-
eth vnto the citie, which opened to them by the owne accord:
nd they went out, and passed through one streete, and forth-
with the Angel departed from him. And when Peter was
ome to himselfe, he sayd, Now I know of a suretie that the
Lorde hath sent his Angel, and hath deliuered mee out of the
and of Herode, and from all the Wayting of the people of the
Iewes.

The Gospel.

When Iesus came into the coastes of the Citie, Mat. 16. 13.
which is called Cesarea Philippi, he asked his
disciples, saying, Whome doe men say that I
the sonne of man am? They sayd, Some say
that thou art Iohn Baptist, some Elias, some
Ieremias, or one of the Prophets. Hee sayth
nto them, But whome say yee that I am? Simon Peter
nswered, and sayde, Thou art Christ the sonne of the liuing
God. And Iesus answered, and sayde vnto him, Happy art
hou Simon the sonne of Ionas: for flesh and blood hath not
pened that vnto thee, but my father which is in heauen. And
I say vnto thee, that thou art Peter, and vpon this rocke will
I builde my congregation, and the gates of hell shall not pre-
aile against it. And I will giue vnto thee the keyes of the
ingdome of heauen: And whatsoeuer thou bindest in earth,
halbe bound in heauē: and whatsoeuer thou loosest in earth,
halbe loosed in heauen.

The

S. Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy sonne Iesus Christ, and followed him: So we, forsaking all worldly and carnall affections, may bee euermore ready to follow thy commandements, through Iesus Christ our Lorde.

The Epistle.

Acts. 11. 27.

IN those dayes came Prophets from the Citie of Hierusalem, vnto Antioche. And there stoode vp one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the worlde, which came to passe in the Emperour Claudius daies. Then the Disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul. At the same time Herode the king stretched foorth his hands to vexe certaine of the congregation. And hee killed Iames the brother of Iohn with the sworde: and because he saw it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

Mat. 20. 20.

THEN came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And hee sayde vnto her, What wilt thou? Shee sayde vnto him, Graunt that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdome. But Iesus answered and sayde, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They sayd vnto him, wee are. He sayde vnto them, Ye shall drinke in deede of my cup, and be baptized with the baptisme that I am baptized with: but

but to sit on my right hand and on my left, is not mine to giue, but it shall chaunce vnto them that it is prepared for of my father. And when the tenne heard this, they disdained at the two brethren. But Jesus called them vnto him, and said, Yee knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him be your seruant: Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

Saint Bartholomewe Apostle.

The Collect.

O Almightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomewe, truely to beleeue and to preach thy worde: graunt, wee beseech thee, vnto thy Church, both to loue that hee beleeued, and to preach that hee taught, through Christ our Lorde.

The Epistle.

BY the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accorde in Solomons porch. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lorde, both of men and women, grewe more and more, in so much that they brought the sicke into the streetes, and laide them on beddes and couches, that at the least way the shadow of Peter when he came by, might shadowe some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirites, and they were healed euery one. Act. 5. 12.

The

S. Bartholomevve Apoſtle.

The Goſpel.

Luke 22. 24. AND there was a ſtrife among them, which of them ſhould ſeeme to be the greateſt. And hee ſayde vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gratious Lords: but ye ſhall not ſo be. But hee that is greateſt among you, ſhall be as the yonger, and he that is chiefe, ſhall be as he that doeth miniſter. For whether is greater, hee that ſitteth at meate, or he that ſerueth? Is not hee that ſitteth at meate? But I am among you as hee that miniſtreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed vnto me, that ye may eate & drinke at my table in my kingdome, and ſit on ſeates iudging the twelue tribes of Iſrael.

Saint Matthevve Apoſtle.

The Collect.

ALmightie God, which by thy bleſſed ſonne diddeſt call Matthewe from the receite of cuſtome, to bee an Apoſtle and Euangeliſt: graunt vs grace to forſake all couetous deſires and inordinate loue of riches, and to followe thy ſayd ſonne Ieſus Chriſt, who liueth and raigneth, &c.

The Epiſtle.

2. Cor. 4. 1. SEeing that wee haue ſuch an office, euen as God hath had mercie on vs, we goe not out of kinde, but haue caſt from vs the clokes of vnhoneſtie, and walke not in craftineſſe, neither handle we the worde of God deceitfully, but open the trueth, and reporte our ſelues to euery mans conſcience in the ſight of God. If our Goſpel be yet hid, it is hid among them ẏ are loſt, in whom the god of this world hath blinded the mindes of them which beleeue not, leſt the light of the Goſpell of the glory of Chriſt (which is the image of God) ſhould ſhine vnto them. For we preach not our ſelues, but

but Christ Jesus to be the Lord, and our selues your seruants for Jesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed forth from thence, hee sawe a man (named Matthewe) sitting at the receite of custome: and he sayd vnto him, Followe mee. And hee arose, and followed him. And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they sayd vnto his disciples, Why eateth your master with Publicanes & sinners? But when Jesus heard that, he sayde vnto them, They that be strong, neede not the Physition, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Mat. 9. 9.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels, and men in a wonderfull order: mercifully graunt that they which alway doe thee seruice in heauen, may by thy appointment succour and defende vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place founde any more in heauen. And the great Dragon, that old Serpent, Apo. 12. 7

called

called the deuill and Satanas was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, In heauen is nowe made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, & of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

Mat. 18. 1



T the same time came the disciples vnto Iesus, saying, Who is the greatest in ꝑ kingdome of heauen? Iesus called a childe vnto him, and set him in the middest of them, and sayde, Verily I say vnto you, except yee turne and become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name, receiueth me. But who so doeth offende one of these litle ones which beleeue in mee, it were better for him that a milstone were hanged about his necke, and that he were drowned in the deapth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halte or maymed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offende thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes) to

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Saint Luke the Euangeliſt.

The Collect.

ALmightie God, which calledſt Luke ỹ Phyſition, whoſe prayſe is in the Goſpell, to be a Phyſition of the ſoule: it may pleaſe thee by the wholſome medicines of his doctrine, to heale all the diſeaſes of our ſoules, through thy ſonne Jeſus Chriſt our Lord.

The Epiſtle.

WAtch thou in all things, ſuffer afflictions, doe the worke throughly of an Euangeliſt, fulfill thine office vnto the vttermoſt. Bee ſober. For I am nowe readie to bee offered, and the time of my departing is at hande. I haue fought a good fight, I haue fulfilled my courſe, I haue kept the fayth. From henceforth there is layde vp for mee a crowne of righteouſnes, which the Lorde that is a righteous iudge ſhall giue mee at that day, not to mee onely, but to all them that loue his comming. Doe thy diligence that thou mayeſt come ſhortly vnto me. For Demas hath forſaken mee, and loueth this preſent worlde, and is departed vnto Theſſalonica. Creſcens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with mee. Take Marke, and bring him with thee, for hee is profitable vnto me for the miniſtration. And Tychicus haue I ſent vnto Epheſus. The cloke that I left at Troada with Carpus, when thou commeſt, bring with thee, and the bookes, but ſpecially the parchment. Alexander the copperſmith did me much euill, the Lorde rewarde him according to his deedes: of whome be thou ware alſo, for he hath greatly withſtande our wordes. 2. Tim. 4. 5.

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Simon and Iude Apoſtles.

The Goſpel.

Luk.10.1. THe Lord appointed other ſeuentie (and two) alſo, and ſent them two and two before him into euery citie and place, whither he himſelfe would come. Therefore he ſayde vnto them, The haruest is great, but the labourers are fewe. Pray yee therefore the Lorde of the haruest, to ſende foorth labourers into his haruest. Goe your wayes, beholde, I ſend you forth as lambes among Wolues. Beare no Wallet, neither ſcrip, nor ſhoes, and ſalute no man by the way. Into whatſoeuer houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſonne of peace be there, your peace ſhall reſt vpon him, if not, it ſhall returne to you againe. And in the ſame houſe tarie ſtill, eating and drinking ſuch as they giue: For the labourer is worthie of his reward.

Simon and Iude Apoſtles.

The Collect.

ALmightie God, which haſt builded thy congregation vpon the foundation of the Apoſtles and Prophets, Jeſu Chriſt himſelfe being the head corner ſtone: Graunt vs ſo to be ioyned together in vnitie of ſpirit by their doctrine, that we may be made an holy temple acceptable to thee, through Jeſus Chriſt our Lord.

The Epiſtle.

Iude 1. IUdas the ſeruant of Jeſus Chriſt, the brother of James, to them which are called and ſanctified in GOD the father, and preſerued in Jeſus Chriſt: mercie vnto you, and peace, and loue be multiplied. Beloued, When I gaue all diligence to write vnto you of the common ſalnation, it was needefull for mee to write vnto you, to exhort you that yee ſhould continually labour in the fayth, which was once giuen vnto the Saintes. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

time vnto earthly iudgement. They vnto the grace of our God vnto wantonnes, and denie the only Lord (which is the onely Lord) and our Lorde Iesu Christ. I will therefore put you in remembrance, for as much as ye once knowe this, how that the Lorde (after that he had delyuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaynes vnder darkenes, vnto the iudgement of the great day. Euen as Sodom and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed straunge flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deryued by dreames, defile the flesh, despise rulers, and speake euil of them that are in authoritie.

The Gospel.

THis commaunde I you, that yee loue together. If the worlde hate you, ye knowe it hated mee before it hated you. If yee were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the world hateth you. Remember the woorde that I say vnto you, The seruaunt is not greater then the Lorde. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these thinges will they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my father. But this happeneth, that the saying might be fulfilled that is written in their

Iohn 15. 17.

laye; They hated me without a cause. But when the comforter is come, whome I will sende vnto you from the father, euen the spirite of truthe (which proceedeth of the father) he shall testifie of me. And ye shall beare witnes also, because ye haue bene with me from the beginning.

All Saintes.

The Collect.

ALmightie God, which hast knit together thy elect in one Communion and fellowshippe, in the mysticall body of thy sonne Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those inestimable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lorde, Amen.

The Epistle.

Apo. 7. 2. BEholde, I Johan sawe another angel ascend from the rising of the sunne, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure angels (to whome power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neyther the trees, till we haue sealed the seruants of our God in their foreheades. And I heard the nomber of them which were sealed, and there were sealed an hundred & fourtie & foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Ruben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.

Of

Of the tribe of Joseph, were sealed xii.M.
Of the tribe of Beniamin, were sealed xii.M.

After this I beheldе, and loe, a great multitude (which no man can nomber) of all nations, and people, and tongues, stoode before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cryed with a loude voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stoode in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glorie, and wisedome, and thanke, and honour, and power, and might, be vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp Mat.5.1.
into a mountaine, and when hee was set, his Disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obteine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shalbe called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are yee when men reuile you, and persecute you, and shall falsely say all maner of euill sayings against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

The order for the administra-

tion of the Lordes Supper, or holy Communion.

SO many as intende to bee partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neigbours, by worde or deede: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lordes Table, vntill hee haue openly declared himselfe to haue truely repented and amended his former naughtie life, that the Congregation may thereby be satisfied, which afore were offended, and that he haue recompenced the parties whom hee hath done wrong vnto, or at the least, declare him selfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whome he perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill hee knowe them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amendes for that he himselfe hath offended, and the other partie will not be perswaded to a godly vnitie, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shall stande in the body of the Church, or in the Chauncell, where Morning prayer & Euening prayer be appointed to be said. And the Priest standing at the North side of the table, shall say the Lords prayer with this Collect following.

The Communion.

ALmightie God, vnto whome all hearts be open, all desires knowen, and from whome no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy spirite, that wee may perfectly loue thee, & worthily magnifie thy holy name, through Christ our Lorde. Amen.

Then shall the Priest rehearse distinctly all the ten Commaundements: and the people kneeling, shall after euery Commaundement, aske Gods mercie for their transgression of the same, after this sort.

The

The Communion.

The Miniſter.

GOd ſpake theſe wordes, and ſayde, I am the Lorde thy God: Thou ſhalt haue none other gods but me.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this Lawe.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bowe downe to them, nor worſhippe them: For I the Lorde thy God am a ielous God, and viſite the ſinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and ſhewe mercie vnto thouſands in them that loue me, and keepe my commaundements.

People.

Lorde haue mercie vpon vs, & encline our hearts to keepe this Lawe.

Miniſter.

Thou ſhalt not take the name of the Lorde thy God in vaine: for the Lord wil not holde him giltleſs that taketh his name in vaine.

People.

Lord haue mercie vpon vs, and encline our hearts &c.

Miniſter.

Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lorde thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy mayde ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lorde made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lorde bleſſed the ſeuenth day, and halowed it.

People.

Lord haue mercie vpon vs, and encline our hearts &c.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

People.

Lord haue mercie vpon vs, and encline our hearts, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, and encline our hearts. &c.

Minister.

Thou shalt not commit adulterie.

People.

Lorde haue mercie vpon vs, and encline our hearts. &c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs, and encline our hearts. &c.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lord haue mercie vpon vs, and encline our hearts. &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy lawes in our hearts, we beseech thee.

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying.

Let vs pray.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole congregation, & so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that shee (knowing whose minister shee is) may aboue all things seeke thy honor and glory, and that we her subiects (duely considering whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed woorde and ordinance, through Jesus Christ our Lorde, who with thee and the holy Ghost, liueth and raigneth euer one God, worlde without ende, Amen.

Almightie

The Communion.

ALmightie and euerlasting God, we be taught by thy holy worde, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose & turne them as it seemeth best to thy godly wisedome: Wee mbly beseech thee, so to dispose and gouerne the heart of thy seruaunt, our Queene and gouernour, that in her thoughts, words, and workes, thee may euer seeke thy nour and glorie, and studie to preserue thy people commit- to her charge, in wealth, peace, and godlinesse: Graunt s, O mercifull Father, for thy deare sonnes sake Jesus rist our Lord, Amen.

nediatly after the Collects, the Priest shall reade the Epistle, beginning thus.

he Epistle written in the Chapter of.

nd the Epistle ended, he shall say the Gospel, beginning thus.

he Gospel written in the Chapter of.

nd the Epistle and Gospel being ended, shalbe said the Creede.

IBeleeue in one God the father almightie, maker of heauen & earth, and of all thinges visible and inuisible: and in One Lord Jesus Christ, the onely begotten sonne of GOD, begotten of his father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom al things were made: Who for vs men, and our saluation, came downe from heauen, and was incar- e by the holy Ghost of the virgin Marie, and was made n, and was crucified also for vs vnder Pontius Pilate. e suffered, and was buried, and the third day hee rose a- ne according to the Scriptures, and ascended into hea- , and sitteth at the right hande of the father. And hee ll come againe with glory to iudge both the quicke and the d: Whose kingdome shall haue no ende. And I beleeue in holy Ghost, the Lorde and giuer of life, who proceedeth m the father and the sonne, who with the father and the ne together is worshipped and glorified, who spake by the Prophets.

Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creede, if there be no sermon, shall followe one of the Homilies already set forth, or hereafter to be set forth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any holy daies, or fasting daies the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

Matth.5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth.6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: but laye vp for your selues treasures in heauē, where neither rust nor moth doth corrupt, and where theeues doe not breake through and steale.

Matth.7. Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Lawe and the Prophets.

Matth.7. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the wil of my Father which is in heauen.

Luke 19. Zache stoode forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

1.Cor.9. Who goeth a warfare at any time of his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1.Cor.9. If wee haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things?

1.Cor.9. Doe yee not knowe, that they which minister about holy thinges, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath the Lorde also ordeined, that they which preach the Gospel, shoulde liue of the Gospel.

He

He which soweth litle, shall reape litle: and he that soweth plenteously, shal reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a chearefull giuer. 2.Cor.9.

Let him that is taught in the Word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape. Gal.6.

While we haue time, let vs doe good vnto all men, and specially vnto them which are of the housholde of faith. Gal.6.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carie any thing out. 1.Tim.6.

Charge them which are rich in this world, that they be readie to giue, and glad to distribute, laying vp in store for them selues a good foundation against the time to come, that they may attaine eternall life. 1.Tim.6.

God is not vnrighteous, that he will forget your worke and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto ỹ Saintes, and yet doe minister. Heb.6.

To doe good, and to distribute forget not, for with such sacrifices God is pleased. Heb.13.

Who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? 1.Iohn 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee. Tob.4.

Be merciful after thy power. If thou hast much, giue plenteously. If thou hast litle, doe thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob.4.

He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he laieth out, it shalbe paide him againe. Prou.19.

Blessed bee the man that prouideth for the sicke and needie: the Lord shall deliuer him in the time of trouble. Psal.61.

Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe,

boxe, and vpon the offring dayes appointed, euery man and woman ſhall paie to the Curate the due and accuſtomed offrings. After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the whole ſtate of Chriſtes Church militant here in earth.

If there be no almesgiuē vnto the poore, then ſhall the words (of accepting our almes) be left vnſayde.



Almightie and euerliuing GOD, which by the holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thankes for all men: Wee humbly beſeech thee, moſt mercifully (to accept our almes, and) to receiue theſe our prayers, which we offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirite of trueth, vnitie, and concorde: and graunt that all they that doe confeſſe thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defende all Chriſtian kinges, princes, and gouernours, and ſpecially thy ſeruant [redacted] our [redacted], that vnder [redacted] we may bee godly & quietly gouerned: and graunt vnto [redacted] whole counſaile, and to all that bee put in authoritie vnder [redacted], that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Biſhoppes, Paſtours, and Curates, that they may both by their life and doctrine ſet foorth thy true and liuely worde, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that with meeke heart and due reuerence, they may heare and receiue thy holy Word, truely ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And we moſt humbly beſeech thee of thy goodnes, O Lord, to comfort and ſuccour all them which in this tranſitorie life be in trouble, ſorow, neede, ſickneſs, or any other aduerſitie: Grant this, O father, for Jeſus Chriſtes ſake our onely mediatour and aduocate. Amen.

Then

The Communion.

¶ Then shall followe this exhortation at certaine tymes, when the Curate shall see the people negligent to come to the holy Communion.

WE bee come together at this time (dearely beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bidde you all that be here present, and beseeth you for the Lorde Jesus Christes sake, that yee will not refuse to come thereto, being so lovingly called and bidden of God him selfe. Yee knowe howe grieuous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghestes to sit downe, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case woulde not bee mooued: who would not thinke a great iniurie and wrong done vnto him: Wherefore most dearely beloued in Christ, take ye good heede, least ye, withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse. But such excuses bee not so easily accepted and allowed before God. If any man saye, I am a grieuous sinner, and therefore am afraide to come: wherefore then doe you not repent & amende: when God calleth you, be not you ashamed to say you will not come: when you shoulde returne to GOD, will you excuse your selfe, and saye that you be not readie: Consider earnestly with your selues, howe litle such fained excuses shall auaile before GOD. They that refused the feast in the Gospel, because they had bought a Farme, or woulde trie their yokes of Oxen, or because they were maried, were not so excused, but counted vnworthie of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye will bee partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeelde vp his soule by death vpon the crosse for your health: Euen so it is your duetie to receiue the Communion together in

the

the remembrance of his death, as hee himselfe commaunded. Nowe, if you will in no wise thus doe, consider with your selues howe great iniurie you doe vnto God, and howe sore punishment hangeth ouer your heades for the same. And where as you offende God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: which thing ye shall doe, if yee stande by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindenesse vnto God? Truely, it is a great vnthankefulnesse to say nay, when yee bee called: but the fault is much greater when men stande by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is sayde vnto all, Take ye, and eate, Take and drinke yee all of this, Doe this in remembrance of mee. With what face then, or with what countenance, shall ye heare those woordes? what will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then yee shoulde so doe, depart you hence, and giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lordes table, ye depart from your brethren, and from the banquet of most heauenly foode. These things if yee earnestly consider, ye shall by Gods grace returne to a better minde, for the obteining whereof, wee shall make our humble petitions, while wee shall receiue the holy Communion.

And sometime shalbe sayd this also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to almightie God our heauenly father most hearty thanks, for that he hath giuen his sonne our Sauiour Jesus Christ, not onely to dye for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as well by

Gods worde, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that wil presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthie receiuing thereof, and so to search and examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthie partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues & conuersation by the rule of Gods commandements, and wherein so euer ye shall perceiue your selues to haue offended, either by will, worde, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement of life. And if ye shall perceiue your offences to be such, as be not only against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution & satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you woulde haue forgiuenesse of your offences at Gods hande: For otherwise the receiuing of the holy Communion doeth nothing els but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesayd cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreete and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsaile, aduice, and comfort, as his conscience may bee relieued, and that by the ministerie of Gods worde he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfulnesse.

Then

The Communion.

Then ſhall the Prieſt ſay this exhortation.

DEarely beloued in the Lorde, yee that minde to come to the holy Communion of the bodie and blood of our Sauiour Chriſt, muſt conſider what Saint Paul writeth to the Corinthians, howe he exhorteth all perſons diligently to trie and examine themſelues, before they preſume to eate of that bread, and drinke of that cuppe. For as the benefite is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament (for then we ſpiritually eate the fleſh of Chriſt and drinke his blood, then wee dwell in Chriſt, and Chriſt in vs, wee be one with Chriſt, and Chriſt with vs:) So is the daunger great, if wee receiue the ſame vnworthily. For then wee bee guiltie of the body and blood of Chriſt our Sauiour: wee eate and drinke our owne damnation, not conſidering the Lordes bodie: wee kindle Gods wrath againſt vs: wee prouoke him to plague vs with diuers diſeaſes, and ſundrie kindes of death. Therefore if any of you bee a blaſphemer of GOD, an hinderer or ſlaunderer of his woorde, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy table, leaſt after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of bodie and ſoule. Judge therefore your ſelues (brethren) that yee be not iudged of the Lorde. Repent you truely for your ſinnes paſt: haue a liuely and ſtedfaſt faith in Chriſt our Sauiour. Amende your liues, and be in perfect charitie with all men, ſo ſhall yee be meete partakers of thoſe holy myſteries. And aboue all things, ye muſt giue moſt humble and heartie thanks to God the Father, the Sonne, and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Sauiour Chriſt, both God and man, who did humble himſelf euen to the death vpon the croſſe, for vs miſerable ſinners, which laye in darkeneſſe and ſhadow of death, that hee might make vs the children of God, and exalt vs to euerlaſting life. And to the ende that wee ſhoulde alway remember the exceeding great loue of our maſter and onely Sauiour Jeſus Chriſt,

thus

ches dying for vs, and the innumerable benefites (which by his precious bloodshedding) he hath obtained to vs: hee hath instituted and ordeined holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endelesse comfort. To him therefore, with the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholy to his holy Wil and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intende to leade a newe life, following the commaundements of God, and walking from henceforth in his holie wayes: Draw neere, and take his holy Sacrament to your comfort, make your humble confession to almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then shall this generall confession bee made, in the name of all those that are minded to receiue the holy communion, either by one of them, or els by one of the ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lorde Jesus Christ, maker of all things, Judge of all men, wee knowledge and bewayle our manifolde sinnes and wickednesse, which wee from time to time most grieuously haue committed, by thought, worde, and deede, against thy diuine maiestie, prouoking most iustly thy wrath and indignation against vs. We doe earnestly repent, and be heartily sorie for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intolerable: Haue mercy vpon vs, haue mercie vpon vs, most mercifull father, for thy sonne our Lord Jesus Christes sake, forgiue vs all that is past, and

graunt that wee may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honour and glorie of thy name, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt, or the Biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus.

ALmightie God our heauenly father, who of his great mercie hath promiſed forgiueneſſe of ſinnes to al them which with hearty repentance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme & ſtrength you in all goodneſſe, and bring you to euerlaſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt alſo ſay.

CHeare what comfortable wordes our Sauiour Chriſt ſayeth to all that truely turne to him. Come vnto mee all that trauaile and be heauy laden, and I will refreſh you. So God loued the worlde, that hee gaue his onely begotten ſonne, to the ende that all that beleeue in him, ſhoulde not periſh, but haue life euerlaſting.

CHeare alſo what Saint Paul ſaith.

This is a true ſaying, and worthie of all men to be receyued, that Jeſus Chriſt came into the world to ſaue ſinners.

CHeare alſo what Saint John ſaith.

If any man ſinne, we haue an aduocate with the father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.

After which the Prieſt ſhal proceede, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meete and right ſo to do.

Prieſt.

It is very meete, right, and our bounden duetie, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lorde holy father, almightie euerlaſting God.

Here

The Communion.

Here ſhall folowe the proper preface, according to the time, if there bee any ſpecially appoynted: or els immediatly ſhall folowe, Therefore with angels, and archangels, &c.

Proper prefaces.

Vpon Chriſtmas day, and ſeuen daies after.

BEcauſe thou diddeſt giue Jeſus Chriſt thine onely ſonne to be borne as this day for vs, who by the operation of the holy ghoſt, was made very man, of the ſubſtance of the Virgin Marie his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with angels and archangels. &c.

Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are we bound to prayſe thee, for the glorious reſurrection of thy ſonne Jeſus Chriſt our Lord: for hee is the very Paſchall Lambe which was offered for vs, and hath taken away the ſinne of the worlde, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore With angels. &c.

Vpon the Aſcenſion day, and ſeuen dayes after.

THrough thy moſt deare beloued ſonne Jeſus Chriſt our Lorde, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where hee is, thither might wee alſo aſcende, and raigne with him in glorie. Therefore with angels and archangels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lorde, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſounde, as it had bene a mighty Winde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teach them, and to leade them to all trueth, giuing them both the gift of

diuerſe languages, and alſo boldeneſſe with feruent zeale, conſtantly to preach the Goſpell vnto all nations, whereby we are brought out of darkeneſſe and errour, into the cleare light and true knowledge of thee, and of thy ſonne Jeſus Chriſt. Therefore with angels. &c.

Vpon the feaſt of Trinitie onely.

IT is very meete, right, and our bounden duetie, that we ſhould at all times and in all places, giue thankes to thee, O Lorde, almightie & euerlaſting God, which art one God, one Lorde, not one onely perſon, but three perſons in one ſubſtance. For that which we beleeue of the glorie of the father, the ſame we beleeue of the ſonne, and of the holy Ghoſt, without any difference, or inequalitie. Therefore, &c.

After which Prefaces, ſhall follow immediatly.

THerefore With angels and archangels, and With al the companie of heauen, we laude and magnifie thy glorious name, euermore praying thee, and ſaying, Holy, holy, holy, Lord God of hoſtes. Heauen and earth are full of thy glorie. Glorie be to thee, O Lord moſt high.

Then ſhall the Prieſt kneeling downe at Gods board, ſay in the name of all them that ſhall receiue the Communion, this prayer following.

WE doe not preſume to come to this thy table (O mercifull Lord) truſting in our owne righteouſneſſe, but in thy manifolde and great mercies. We bee not worthie ſo much as to gather vp the crummes vnder thy table. But thou art the ſame Lorde, whoſe propertie is alwayes to haue mercie: graunt vs therefore gracious Lorde, ſo to eate the fleſh of thy deare ſonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may bee made cleane by his body, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then

The Communion.

Then the Priest standing vp, shall say as followeth.



Almighty God our heauenly father, which of thy tender mercie didest giue thine onely sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offred) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull father, we beseech thee, and graunt that we, receiuing these thy creatures of bread and wine, according to thy sonne our Sauiour Iesus Christes holy institution, in remembrance of his death and passion, may bee partakers of his most blessed bodie and blood: who in the same night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you, doe this in remembrance of me. Likewise after supper hee tooke the cup, and when hee had giuen thankes, he gaue it to them, saying, Drinke yee all of this, for this is my blood of the newe Testament, which is shedde for you and for many for the remission of sinnes: doe this as oft as ye shall drinke it in remembrance of me.

Then shall the Minister first receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he shall say,

The bodie of our Lorde Iesus Christ which was giuen for thee, preserue thy body and soule vnto euerlasting life: and take and eate this, in remembrance that Christ dyed for thee, and feede on him in thine heart by faith, with thanksgiuing.

And the Miniſter that deliuereth the cuppe, ſhall ſay.

The blood of our Lorde Jeſus Chriſt which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſtes blood was ſhed for thee, and be thankefull.

Then ſhall the Prieſt ſay the Lordes prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

OLorde and heauenly father, wee thy humble ſeruants entirely deſire thy fatherly goodnes, mercifully to accept this our ſacrifice of prayſe and thankeſgiuing, most humbly beſeeching thee to graunt, that by the merites and death of thy ſonne Jeſus Chriſt, and through fayth in his blood, wee and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefites of his paſſion. And here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifolde ſinnes, to offer vnto thee any ſacrifice: yet wee beſeech thee to accept this our bounden dueti and ſeruice, not weighing our merites, but pardoning our offences, through Jeſus Chriſt our Lorde, by whome, & with whome, in the vnitie of the holy Ghoſt, all honour and glorie be vnto thee, O father almightie, world without ende, Amen.

Of this.

ALmightie and euerliuing God, we moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs which haue duelye receiued theſe holy myſteries, with the ſpirituall foode of the moſt precious bodie and blood of thy ſonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodnes toward vs, and that we be verie members incorporate in

in thy mysticall body, which is the blessed company of all faithfull people, and be also heyres through hope, of thy everlasting kingdome, by the merites of the most precious death and passion of thy deare sonne: Wee nowe most humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whome with thee and the holy Ghost, be all honour and glorie, world without ende. Amen.

Then shalbe sayde or sung.

GLorie bee to God on high, and in earth peace, good will towardes men. Wee praise thee, We bless thee, We worship thee, We glorifie thee, We giue thankes to thee for thy great glorie, O Lorde God heauenly king, God the father almightie. O Lorde, the onely begotten sonne Jesu Christ, O Lorde God, Lambe of GOD, sonne of the father, that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayer. Thou that sittest at the right hand of God the father, haue mercie vpon vs. For thou onely art holy, thou onely art the Lorde, thou onely O Christ, with the holy Ghost, art most high in the glorie of God the father, Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts & mindes in the knowledge, and loue of God, and of his sonne Jesus Christ our Lorde: and the blessing of God almightie, the father, the sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

Collects to be ſaid after the offertorie, when there is no Communion, euery ſuch day one. And the ſame may be ſayde alſo as often as occaſion ſhall ſerue, after the Collectes eyther of Morning and Euening prayer, Communion, or Letanie, by the diſcretion of the Miniſter.

ASSIST vs mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruantes towarde the attainement of euerlaſting ſaluation, that among al the changes and chances of this mortall life, they may euer bee defended by thy moſt gratious and readie helpe, through Chriſt our Lord, Amen.

ALmightie Lorde and euerliuing God, vouchſafe, wee beſeech thee, to direct, ſanctifie and gouerne, both our heartes and bodies in the wayes of thy lawes, and in the workes of thy commandementes, that through thee we thy moſt mightie protection, both here and euer, we may bee preſerued in body and ſoule, through our Lord and Sauiour Jeſus Chriſt, Amen.

GRaunt wee beſeech thee almightie God, that the wordes which we haue heard this day with our outward eares, may through thy grace be ſo graffed inwardly in our heartes, that they may bring foorth in vs the fruite of good liuing, to the honour and praiſe of thy name, through Jeſus Chriſt our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy moſt gratious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercie obtaine euerlaſting life, through Jeſus Chriſt our Lord, Amen.

ALmightie GOD, the fountaine of all wiſedome, which knoweſt our neceſſities before we aſke, and our ignorance in aſking: wee beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which

which for our vnworthinesse we dare not, & for our blindnes we cannot aske, vouchsafe to giue vs, for the worthinesse of thy sonne Iesus Christ our Lord, Amen.

ALmightie GOD, which hast promised to heare the petitions of them that aske in thy sonnes name, wee beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those things which we haue faithfully asked according to thy will, may effectually be obteined, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the ende of the homilie, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or mo of these Collectes before rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lordes Supper, except there bee a good nombre to communicate with the Priest, according to his discretion.

And if there be not aboue twentie persons in the parish, of discretion to receiue the Communion, yet there shalbe no Communion, except foure or three at the least communicate with the Priest.

And in the Cathedral and Collegiate Churches, where be many Priestes & Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrarie.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread bee such as is vsuall to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion shalbe prouided by the Curate and the Churchwardens, at the charges of the parish, & the parish shall bee discharged of such summes of money or other dueties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And note, that euery parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments and other rites, according to the order in this booke appointed. And yeerely at Easter, euery parishioner shall recken with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclesiasticall dueties, accustomablie due, then and at that time to be payed.

The

The miniſtration of Bap-

tiſme, to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: At Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome nowe being growen out of vſe (although it cannot for many conſiderations be wel reſtored againe) yet it is thought good to followe the ſame, as neere as conueniently may be. Wherefore the people are to bee admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, & other holy dayes, when the moſt number of people may come together, as wel for that the Congregation there preſent may teſtifie the receiuing of them that bee newely baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times bee baptized at home.

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Publique Baptiſme.

When there are children to bee baptized vpon the Sunday or holy day, the parents ſhall giue knowledge ouernight, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, godmothers, and people, with the children, muſt be readie at the Font, either immediatly after the laſt leſſon at Morning prayer, or els immediatly after the laſt leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized, or no. If they anſwere, No: then ſhall the Prieſt ſay thus.

DEarely beloued, for as much as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except they bee regenerate and borne anewe of Water and of the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lorde Jeſus Chriſt, that of his bounteous mercie he will graunt to theſe children that thing which by nature they cannot haue, that they may bee baptized with Water and the holy Ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay.

Let vs pray.

ALmightie and euerlaſting God, which of thy great mercie diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme, and by the baptiſme of thy welbeloued ſonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordane and all other waters to the myſtical waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſhe them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the arke of Chriſtes Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſom worlde, that finally they may come to the lande of euerlaſting

life,

life, there to reigne with thee worlde without ende, through Jeſus Chriſt our Lord, Amen.

ALmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We call vpon thee for theſe infantes, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lorde) as thou haſt promiſed by thy welbeloued ſonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhalbe opened vnto you. So giue now vnto vs that aſke, let vs ſeeke, finde, open the gate vnto vs that knock, that theſe infantes may enioy the euerlaſting benediction of thy heauenly waſhing, & may come to the eternall kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Heare the wordes of the Goſpel written by Saint Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that hee ſhoulde touche them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſayde vnto them, Suffer litle children to come vnto mee, & forbid them not, for to ſuch belongeth the kingdom of God. Verily I ſay vnto you, Whoſoeuer doth not receiue the kingdome of God as a litle childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the wordes of the Goſpel.

BRiendes, you heare in this Goſpel the words of our Sauiour Chriſt, that he commaunded the children to be brought vnto him: how he blamed thoſe that woulde haue kept them from him: how he exhorteth all men to folow their innocencie. You perceiue howe by his outward

outward geſture and deede he declared his good will toward them: for he embraced them in his armes, he layde his hands vpon them, and bleſſed them. Doubt not ye therefore, but earneſtly beleeue, that he will likewiſe fauourably receiue theſe preſent infantes, that hee will embrace them with the armes of his mercie, that he will giue vnto them the bleſſing of eternall life, & make thē partakers of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father toward theſe infantes, declared by his ſonne Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme: let vs faithfully and deuoutly giue thanks vnto him, and ſay,

ALmightie and euerlaſting God, heauenly Father, we giue thee humble thāks, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, & confirme this faith in vs euermore: Giue thy holy ſpirite to theſe infantes, that they may be borne againe, and be made heires of euerlaſting ſaluation, through our Lorde Jeſus Chriſt, who liueth and reigneth with thee and the holy ſpirite, nowe and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WEl beloued friends, ye haue brought theſe children here to be baptized, ye haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to laye his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lorde Jeſus Chriſt hath promiſed in his Goſpell, to graunt all theſe things that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part, promiſe by you that be their ſuerties, that they will forſake the deuill and all his workes, and conſtantly beleeue

leeue Gods holy word, and obediently keepe his commandements.

Then shall the Priest demaund of the Godfathers & Godmothers these questions following.

Doest thou forsake the deuill and all his workes, the vaine pompe and glorie of the worlde, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father almightie, maker of heauen and earth? And in Jesus Christ his onely begotten sonne our Lord? And that he was conceiued by ỹ holy Ghost, borne of the virgin Marie, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that hee ascended into heauen, and sitteth at the right hande of God the father almightie, and from thence shall come againe at the end of the world, to iudge the quicke and the dead? And doest thou beleeue in the holy Ghost, the holy Catholique Church, the communion of Saintes, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

Then shall the Priest say.



Mercifull God, graunt that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Graunt that all carnall affections may dye in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Graunt that they may haue power and strength to haue victorie, and to triumphe against the deuil, the world, and the flesh. Amen.

Graunt

Publique Baptiſme.

Graunt that whoſoeuer is here dedicated to thee by our office and miniſterie, may alſo bee indued with heauenly vertues, & euerlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doeſt liue & gouerne all things, worlde without ende. Amen.

ALmightie euerliuing GOD, whoſe moſt dearely beloued ſonne Jeſus Chriſt, for the forgiuenes of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commaundement to his diſciples, that they ſhoulde goe teache all nations, and baptize them in the name of the father, the ſonne, & of the holy ghoſt: Regarde, we beſeech thee, the ſupplications of thy congregation, and graunt that all thy ſeruants which ſhalbe baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull & elect childrē, through Jeſus Chriſt our Lord, Amen.

¶ Then the Prieſt ſhall take the childe in his handes and aske the name. And naming the childe, ſhall dip it in the water, ſo it bee diſcreetely and warily done, ſaying.

N. I baptize thee, in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid wordes.

N. I baptize thee in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

Then the Prieſt ſhall make a croſſe vpon the childes forehead, ſaying.

WE receiue this childe into the congregation of Chriſtes flocke, and doe ſigne him with the ſigne of the Croſſe, in token that hereafter hee ſhall not bee aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the World, and the deuill, and to continue Chriſtes faithfull ſouldier and ſeruant vnto his liues ende. Amen.

Then

Then ſhall the Prieſt ſay.

SEeing nowe deerely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſts Congregation, let vs giue thanks vnto God for theſe benefits, and with one accorde make our prayers vnto almightie God, that they may leade the reſt of their life accordyng to this beginning.

Then ſhalbe ſaid.

Our father which art in heauen. &c.

Then ſhall the Prieſt ſay.

WE yeelde thee hearty thanks, moſt mercifull father, that it hath pleaſed thee to regenerate this Infant with thy holy ſpirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation. And humbly we beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole bodie of ſinne, that as he is made partaker of the death of thy ſonne, ſo hee may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, hee may be inheritour of thine euerlaſting kingdom, through Chriſt our Lord. Amen.

¶ At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts & dueties to ſee that theſe infantes be taught, ſo ſoone as they ſhall be able to learne, what a ſolemne vowe, promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare ſermons, and chiefely you ſhall prouide that they may learne the Creede, the Lordes prayer, and the tenne Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly

brought

brought vp, to leade a godly and a Chriſtian life, remembring alwaies that baptiſme doth repreſent vnto vs our profeſſion, which is, to followe the example of our Sauiour Chriſt, and to be made like vnto him, that as he dyed and roſe againe for vs, ſo ſhould we which are baptized, dye from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

The Miniſter ſhall commande that the children be brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgare tongue, the Articles of the faith, the Lordes prayer, and the ten Commandements, and be further inſtructed in the Catechiſme ſet foorth for that purpoſe, aceording as it is there expreſſed.

Of them that be baptized in *priuate houſes in time of neceſſitie.*

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the baptiſme of infantes any longer then the Sunday or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhal warne them, that without great cauſe and neceſſitie, they baptize not children at home in their houſes. And when great neede ſhal compell them ſo to doe, that then they miniſter it on this faſhion.

Firſt, let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time wil ſuffer. And then one of them ſhall name the childe, and dip him in the water, or powre water vpon him, ſaying theſe wordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterwarde liue, it is expedient that he be brought into the Church, to the intent the Prieſt may examine and trie whether the childe be lawfully baptized or no. And if thoſe that bring any childe to the Church, do anſwere that he is already baptized, then ſhal the Prieſt examine them further.

By whome the childe was baptized:
Who was preſent when the childe was baptized:
Whether they called vpon God for grace, and ſuccour in that neceſſitie:
With what thing or what matter they did baptize the childe:
With what wordes the childe was baptized:
Whether they thinke the childe to bee lawfully and perfectly baptized:

And if the Miniſter ſhal proue by the anſweres of ſuch as brought the childe, that all things were done as they ought to be: then ſhall not he chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe yee haue done well, and according vnto due order, concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in baptiſme, receyued into the number of the children of God, & heyres of euerlaſting life. For our Lorde Jeſus Chriſt doeth not denie his grace and mercie vnto ſuch infantes, but moſt louingly doeth call them vnto him, as the holy Goſpell doeth witneſſe to our comfort, on this wiſe.

Mark. 10. 13.

AT a certaine time they brought children vnto Chriſt, that he ſhoulde touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, hee was diſpleaſed, and ſayde vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of GOD. Verily I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a litle childe, he ſhall not enter therein. And when he had taken them vp in his armes, hee put his handes vpon them, and bleſſed them.

Priuate Baptiſme.

After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the wordes of the Goſpel.

FRiendes, you heare in this Goſpell the wordes of our Sauiour Chriſt, that he commanded the children to be brought vnto him, howe he blamed thoſe that woulde haue kept them from him, howe he exhorted all men to followe their innocencie. Ye perceyue howe by his outward geſture and deede, hee declared his good will towarde them. For hee embraced them in his armes, hee layde his handes vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent infant, that he hath imbraced him with the armes of his mercy, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore we being thus perſwaded of the good wil of our heauenly Father, declared by his Sonne Ieſus Chriſt towardes this infant, let vs faithfully and deuoutely giue thankes vnto him, and ſay the prayer which the Lord himſelfe taught, and in declaration of our faith, let vs recite the Articles conteined in our Creede.

Here the Miniſter, with the Godfathers and Godmothers ſhal ſay.

¶ Our Father which art in heauen, &c.

Then ſhall the Prieſt demaunde the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhal ſay.

Doeſt thou in the name of this childe forſake the Deuil and all his workes, the vaine pompe and glory of the worlde, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to followe and be led by them?

Anſwere.

I forſake them all.

Priuate Baptiſme.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in GOD the father almightie, maker of heauen and earth: And in Jeſus Chriſt his onely begotten Sonne our Lorde: And that he was conceiued by the holy Ghoſt, borne of the Virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buryed, that hee went downe into hell, and alſo did riſe againe the thirde day, that hee aſcended into heauen, and ſitteth at the right hande of God the Father almightie, and from thence he ſhall come againe at the ende of the worlde to iudge the quicke and the dead: And doe you in his name beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of ſaintes, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death:

Anſwere.

All this I ſtedfaſtly beleeue.

Let vs pray.

ALmightie and euerlaſting God, heauenly father, wee giue thee humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore, giue thy holy ſpirite to this infant, that he being borne againe, & being made heire of euerlaſting ſaluation through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy ſonne, who liueth and reigneth with thee in the vnitie of the ſame holy ſpirit euerlaſtingly, Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOr as much as this childe hath promiſed by you, to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duetie, to ſee that this infant be taught, ſo ſoone as hee ſhall be able to learne, what a ſolemne vowe, promiſe,

miſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call vpon him to heare ſermons, and chiefly you ſhall prouide that he may learne the Creede, the Lordes prayer, and the ten Commandements in the Engliſh tongue, and all other thinges which a Chriſtian man ought to knowe and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and be made like vnto him, that as hee dyed and roſe againe for vs, ſo ſhoulde we which are baptized, dye from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publique Baptiſme.

But if they which bring the infants to the Church, doe make an vncertaine anſwere to the Prieſts queſtions, and ſay that they can not tel what they thought, did, or ſaid in that great feare & trouble of mind (as oftentimes it chauneeth) then let the Prieſt baptize him in forme aboue written concerning publique baptiſme, ſauing at the dipping the childe in the Font, he ſhall vſe this fourme of wordes.

If thou be not baptized already, N. I baptize thee in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

Confirmation, wherein is conteined a Catechisme for Children.

TO the ende that Confirmation may bee ministred to the more edifying of such as shall receiue it (according to Saint Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good, that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the tenne Commandements, and can also answere to such questions of this short Catechisme, as the Bishoppe (or such as hee shall appoynt) shal by his discretion appose them in. And this order is most conuenient to be obserued, for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will euermore endeuour themselues faithfully to obserue & keepe such things as they by their owne mouth and confession haue allented vnto.

Secondly, for as much as Confirmation is ministred to them that bee baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the worlde and the deuill, it is most meete to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaultes of the worlde and the deuill, they beginne to be in daunger to fall into sundry kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordeyned that Confirmation shoulde be ministred to them that were of perfect age, that they being instructed in Christes Religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shal come to children by deferring of their Confirmation, he shall knowe for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessarie for their saluation, and be vndoubtedly saued.

A Catechiſme, that is to ſay,

an inſtruction to be learned of euery childe, before he be brought to be confirmed of the Biſhop.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers & Godmothers in my baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vowe three thinges in my name. Firſt, that I ſhould forſake the deuill and all his workes, and pompes, the vanities of the wicked worlde, and all the ſinfull luſtes of the fleſh. Secondly, that I ſhoulde beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhoulde keepe Gods holy Wil and commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bounde to beleeue, and to doe as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly father, that hee hath called mee to this ſtate of ſaluation, through Jeſus Chriſt our Sauiour. And I pray God to giue mee his grace, that I may continue in the ſame vnto my liues ende.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in God the Father almightie, maker of heauen and earth. And in Jeſus Chriſt his onely ſonne our Lorde, which was conceiued by the holy Ghoſt, borne of the Virgin Marie, ſuffered vnder

Pontius Pilate, was crucified, dead, and buried, he descended into hell, the thirde day he rose againe from the dead, hee ascended into heauen, and sitteth at the right hande of God the Father almightie: From thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the communion of saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

Question.

What doest thou chiefely learne in these Articles of thy beliefe?

Answere.

First, I learne to beleeue in God the Father, who hath made me and all the worlde.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and al the elect people of God.

Question.

You sayd that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

The same which God spake in the twentie Chapter of Exodus, saying, I am the Lorde thy GOD, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bowe downe to them, nor worshippe them. For I the Lord thy God am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousands

in

in them that loue me, and keepe my commaundements.

iii. Thou ſhalt not take the name of the Lorde thy God in vaine: for the Lord wil not holde him giltles that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lorde thy God. In it thou ſhalt doe no maner of worke, thou, and thy ſonne, and thy daughter, thy man ſeruant, and thy mayde ſeruant, thy cattell, and the ſtranger that is within thy gates: For in ſixe dayes the Lorde made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lorde bleſſed the ſeuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adulterie.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not couet thy neighbors houſe, thou ſhalt not couet thy neighbors wife, nor his ſeruant, nor his mayde, nor his Ore, nor his Aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefely learne by theſe commaundements?

Anſwere.

I learne two things. My duetie towards God, and my duetie towards my neighbour.

Queſtion.

What is thy duetie towards God?

Anſwere.

My duetie towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhippe him, to giue him thankes, to put my whole truſt in him, to cal

vpon

vpon him, to honour his holy name and his Worde, & to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duetie towards thy neighbour?

Anſwere.

My duetie towards my neighbour, is to loue him as my ſelfe, and to doe to all men, as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honour and obey the Queene and her miniſters. To ſubmit my ſelfe to all my gouernours, teachers, ſpirituall Paſtours and Maſters, to order my ſelfe lowly and reuerently to all my betters. To hurt no body by Worde nor deede. To be true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlaundering. To keepe my body in temperance, ſobernelle, and chaſtitie. Not to couet nor deſire other mens goods, but to learne & labour truely to get mine owne liuing, and to doe my duetie in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good childe know this, that thou art not able to doe theſe things of thy ſelfe, nor to walke in the commaundements of God, and to ſerue him, without his ſpeciall grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therefore if thou canſt ſay the Lords prayer.

Anſwere.

OUr Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to ſende his grace vnto mee, and to all people,

people, that we may worship him, serue him, & obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that bee needefull, both for our soules and bodies, and that he will be mercifull vnto vs, & forgiue vs our sinnes, and that it will please him to saue & defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemie, & from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commaundements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shal by his discretion appose them in: then shal they be brought to the Bishop by one that shal be his Godfather, or Godmother, that euery childe may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the name of the Lord.

Answere.

Henceforth world without ende.

Minister.

Lord heare our prayers.

Answere.

And let our crye come vnto thee.

Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseeche thee, O Lorde, with the holy Ghost the comforter,

forever, & dayly increase in them thy manifolde giftes of grace, the spirite of wisedome and vnderstanding, the spirit of counsaile and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lorde) with the spirite of thy holy feare, Amen.

Then the Bishop shall lay his hand vpon euery childe seuerally, saying,

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly encrease in thy holy spirit more & more, vntill hee come vnto thy euerlasting kingdome. Amen.

Then shall the Bishop say.

Let vs pray.

ALmightie and euerliuing God, which makest vs both to will, & to doe those things that be good and acceptable vnto thy maiestie, We make our humble supplications vnto thee for these children, vpon whome (after the example of thy holy Apostles) We haue layd our hands, to certifie them (by this signe) of thy fauour and gratious goodnesse towarde them: let thy fatherly hande, We beseech thee, euer be ouer them: let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy Worde, that in the ende they may obteine the euerlasting life, through our Lorde Jesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, World without end. Amen.

Then the Bishop shall blesse the children, saying thus.

The blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church, instruct & examine so many children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, & Dames, shall cause their children, seruants and prentises, (which haue not learned their Catechisme) to come to the

Church

Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill ſuch time as they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhal giue knowledge for children to be brought afore him to any conuenient place for their confirmation, then ſhall the Curate of euery Pariſh, either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of their faith, the Lordes prayer, and the ten Commaundements, and alſo howe many of them can anſwere to the other queſtions conteined in this Catechiſme.

And there ſhall none be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

The fourme of ſolemnization of Matrimonie.

Firſt, the Banes muſt be asked three ſeuerall Sundayes or Holydayes, in the time of ſeruice, the people being preſent, after the accuſtomed maner.

And if the perſons that would be maried, dwel in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhal not ſolemnize Matrimonie betwixt them, without a certificate of the Banes being thriſe aſked, from the Curate of the other Pariſh.

At the day appointed for ſolemnization of Matrimonie, the perſons to be married, ſhal come into the body of the Church, with their friends and neighbours, and there the Prieſt ſhall thus ſay.

Dearely beloued friends, We are gathered together here in the ſight of God, and in the face of his Congregation, to ioyne together this man and this Woman in holy Matrimonie, Which is an honourable eſtate inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt and his Church: Which holy eſtate Chriſt adorned & beautified with his preſence, and firſt miracle that hee wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therfore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, like brute beaſtes that haue no vnderſtanding, but reuerently, diſcretely,

discretely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeined. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly, it was ordeined for a remedie against sinne, and to auoide fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shewe any iust cause, why they may not lawfully be ioyned together, let him nowe speake, or else hereafter for euer holde his peace.

And also speaking to the persons that shalbe married, he shall say.

I Require and charge you (as you will answere at the dreadfull day of iudgement, when the secretes of all hearts shall be disclosed) that if either of you doe know any impediment, why yee may not bee lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods worde doeth allowe, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimonie, by Gods Lawe or the lawes of this Realme, and will be bound, and sufficient suerties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe susteine, to prooue his allegation: then the solemnization must be deferred, vnto such time as the trueth be tried. If no impediment bee alledged, then shall the Curate say vnto the man.

N. wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou loue her, comfort her, honour and keepe her in sickenes and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The

The man ſhall anſwere.

I will.

Then ſhall the Prieſt ſay vnto the woman.

N. wilt thou haue this man to thy wedded husbande, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou obey him, and serue him, loue, honour, and keepe him, in sickneſſe & in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married vnto this man?

And the Miniſter receiuing the woman at her father or friendes hands, ſhal cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded Wife, to haue and to hold, from this day forwarde, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, and to cheriſh, till death vs depart, according to Gods holy ordinance: and therto I plight thee my troth.

Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, & to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then ſhall they againe looſe their hands, and the man ſhal giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed duetie to the Prieſt and Clarke. And the Prieſt taking the Ring, ſhal deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endowe: In the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

Let

Of Matrimonie.

Let vs pray.

O Eternall God, creator and preserver of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, sende thy blessing vpon these thy seruants, this man and this woman, whome we blesse in thy name, that as Isahac and Rebecca liued faythfully together, so these persons may surely performe and keepe the bowe and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue & peace together, and liue according to thy lawes, through Jesus Christ our Lord. Amen.

Then shall the Priest ioyne their right hands together, and say.

Those whome God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, & thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the Father, of the Sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing.

GOd the father, God the sonne, God the holy ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clarkes going to the Lords table, shall say or sing this Psalme following.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lorde: & walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitefull vine: vpon the walles of thy house.

Thy

Thy children like the Olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without ende. Amen.

Or this Psalme.

GOD be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and bee mercifull vnto vs. Deus misereatur. Psal. 67.

That thy Way may bee knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bring foorth her increase: and God, euen our God shall giue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father. &c.

As it was in the beginning. &c.

The Psalme ended, and the man and the woman kneeling afore the Lordes Table, the Priest standing at the Table, and turning his face towarde them, shall say.

Lorde haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant, and thy handmaid.

Anſwere.

Which put their truſt in thee.

Miniſter.

O Lord ſend them helpe from thy holy place.

Anſwere.

And euermore defend them.

Miniſter.

Be vnto them as a towre of ſtrength.

Anſwere.

From the face of their enemie.

Miniſter.

O Lorde heare our prayer.

Anſwere.

And let our cry come vnto thee.

Miniſter.

O God of Abraham, God of Iſahac, God of Iacob, bleſſe theſe thy ſeruants, & ſowe the ſeede of eternall life in their mindes, that whatſoeuer in thy holy Worde they ſhall profitably learne, they may in deede fulfill the ſame. Looke, O Lorde, mercifully vpon them from heauen, and bleſſe them. And as thou diddeſt ſend thy bleſſing vpon Abraham and Sara, to their great comfort: So vouchſafe to ſend thy bleſſing vpon theſe thy ſeruants, that they obeying thy will, and alway being in ſafetie vnder thy protection, may abide in thy loue vnto their liues ende, through Ieſus Chriſt our Lord. Amen.

This prayer next following, ſhalbe omitted, where the woman is paſt childbirth.

O Mercifull Lorde and heauenly father, by whoſe gratious gift mankinde is increaſed: Wee beſeeche thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitefull in procreation of children, and alſo liue together ſo long in godly loue and honeſtie, that they may ſee their childrens children, vnto the third and fourth generation, vnto thy prayſe and honour, through

through Jesus Christ our Lorde, Amen.

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those, whome thou by Matrimonie haddest made one. O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy worde, (as Christ did loue his spouse the Church, who gaue him selfe for it, louing & cherishing it euen as his owne flesh) & also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, & peace, be a follower of holy and godly matrones. O Lorde, blesse them both, and graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Priest say.

ALmightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall begin the Communion. And after the Gospel, shalbe sayd a Sermon, wherein ordinarily (so oft as there is any mariage) the office of man and wife shalbe declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl yee which bee maried, or which intende to take the holy estate of Matrimonie vpon you, heare what holy scripture doeth say as touching the duetie of husbands towarde their wiues, and wiues towarde their husbands.

Of Matrimonie.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doeth giue this commaundement to all maried men, Ye husbands, loue your Wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that he might make it vnto him selfe a glorious congregation, not hauing spot or wrinckle, or any such thing, but that it shoulde be holy and blameless. So men are bounde to loue their owne Wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation, for We are members of his body, of his flesh, and of his bones. For this cause shal a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Neuertheles, let euery one of you so loue his owne wife, euen as himselfe.

Colos. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be maried, Ye men loue your Wiues, and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a maried man, saith vnto all men that are maried, Ye husbands, dwell with your Wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heyres together of the grace of life, so that your prayers be not hindred.

Hitherto ye haue heard the duetie of the husband towarde the wife. Now likewise ye Wiues heare and learne your dueties towardes your husbands, euen as it is plainely set foorth in holy Scripture.

Ephes. 5. Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye Women submit your selues vnto your owne husbandes, as vnto the Lorde. For the husband is the Wiues head, euen as Christ is the head of the Church, and he is also the sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let ỹ Wiues also be in subiection vnto their owne husbands in all things. And againe he sayth, Let the

wife

wife reuerence her husband. And (in his Epistle to the Colos- Col. 3.
sians) Saint Paul giueth you this short lesson, Ye Wiues, sub-
mit your selues vnto your owne husbandes, as it is conueni-
ent in the Lord.

Saint Peter also doeth instruct you very godly, thus say- 1. Pet. 3.
ing, Let Wiues be subiect to their owne husbandes, so that if
any obey not the Worde, they may bee Wonne Without the
Worde, by the conuersation of the Wiues, While they beholde
your chast conuersation coupled With feare. Whose apparell
let it not be outwarde, With braided heare, and trimming a-
bout With golde, either in putting on of gorgious apparell:
but let the hid man Which is in the heart, be Without all cor-
ruption, so that the spirite be milde and quiet, Which is a
precious thing in the sight of God. For after this maner (in
the olde time) did the holy Women, Which trusted in GOD,
apparell themselues, being subiect to their owne husbandes:
as Sara obeyed Abraham, calling him Lord, Whose daugh-
ters ye are made doing Well, and not being dismayed With a-
ny feare.

The newe maried persons, (the same day of their mariage) must receiue the holy Communion.

The order for the visita-

tion of the sicke.

The Priest entring into the sicke persons house, shall say.

Peace be in this house, and to all that dWell in it.

When he commeth into the sicke mans presence, he shall say kneeling downe.

**REmember not Lorde our iniquities, nor the iniqui-
ties of our forefathers. Spare vs good Lorde,
spare thy people whom thou hast redeemed With
thy most precious blood, and be not angrie With vs
for euer.**

The visitation of the sicke.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Our father which art in heauen. &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approche to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lorde looke downe from heauen, beholde, visite and releeue this thy seruaunt. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defende him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord, Amen.

HEare vs Almightie and most mercifull God and Sauiour, extende thy accustomed goodnesse to this thy seruaunt, which is grieued with sicknesse: visite him (O Lorde) as thou diddest visite Peters wiues mother, and the Captaines seruaunt.

So

So viſite and reſtore to this ſicke perſon his former health (if it be thy will) or els giue him grace ſo to take thy viſitation, that after this painefull life ended, he may dwell with thee in life euerlaſting. Amen.

Then ſhall the Miniſter exhort the ſicke perſon after this fourme, or other like.

DEarely beloued, knowe this, that Almightie God is the Lord of life and death, and ouer all things to them perteining, as youth, ſtrength, health, age, weakenes & ſicknes. Wherefore, whatſoeuer your ſickneſs is, know you certeinly that it is Gods viſitatiõ. And for what cauſe ſo euer this ſickneſſe is ſent vnto you, Whether it be to trye your patience for the example of other, and that your faith may be founde in the day of the Lorde, laudable, glorious, and honourable, to the encreaſe of glorie and endleſſe felicitie, or elſe it be ſent vnto you to correct and amende in you whatſoeuer doeth offend the eyes of your heauenly father: knowe you certainly, that if you truely repent you of your ſinnes, and beare your ſickneſſe patiently, truſting in Gods mercie, for his deare Sonne Jeſus Chriſtes ſake, and render vnto him humble thankes for his Fatherly viſitation, ſubmitting your ſelfe wholly to his will, it ſhall turne to your profite, and helpe you forward in the right way that leadeth vnto euerlaſting life.

If the perſon viſited be very ſicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chaſtiſement of the Lorde. For whom the Lorde loueth, he chaſtiſeth: yea, as Saint Paul ſaith, he ſcourgeth euery ſonne which hee receiueth. If ye endure chaſtiſement, he offreth himſelf vnto you, as vnto his owne children. What ſonne is he that the father chaſtiſeth not? If ye be not vnder correction (whereof all true children are partakers) then are ye baſtards, and not children. Therefore ſeeing that when our carnal fathers do correct vs, we reuerently obey them: ſhall we not nowe much rather be obedient to our ſpirituall father, & ſo liue? And they for a fewe

dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intent he may make vs partakers of his holines. These words (good brother) are Gods wordes, and written in holy Scripture for our comfort and instruction, that we shoulde patiently and with thankesgiuing, beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gratious goodnesse to visite vs. And there shoulde be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, he entred not into his glorie, before he was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwel with him in euerlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is a counte to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly fathers hand, for Christes sake, and not be accused & condemned in that fearefull iudgement. Therefore I shall shortly rehearse the articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the articles of the faith, saying thus.

Doest thou beleeue in God the Father Almightie: &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniurie or wrong to any man, that he make amendes to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his will, and also declare his debtes, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his

his Executors. But men muſt be oft admoniſhed that they ſet an order for their temporall goods and lands, when they be in health.

Theſe wordes before rehearſed, may be ſaid before the Miniſter begin his praier, as he ſhall ſee cauſe.

The Miniſter may not forget, nor omitte to moue the ſicke perſon (and that moſt earneſtly) to liberalitie towarde the poore.

Here ſhall the ſicke perſon make a ſpeciall confeſsion, if he feele his conſcience troubled with any weightie matter. After which confeſsion, the Prieſt ſhal abſolue him after this ſort.

OUr Lorde Jeſus Chriſt, who hath left power to his Church to abſolue al ſinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to me, I abſolue thee from all thy ſinnes, in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

And then the Prieſt ſhall ſay the Collect following.

Let vs pray.

OMoſt mercifull God, which according to the multitude of thy mercies, doeſt ſo put away the ſinnes of thoſe which truely repent, that thou remembreſt them no more, open thine eye of mercie vpon this thy ſeruant, who moſt earneſtly deſireth pardon and forgiueneſſe. Renewe in him (moſt louing Father) whatſoeuer hath beene decaied by the fraude and malice of the deuill, or by his owne carnall will and frailneſſe, preſerue and continue this ſicke member in the vnitie of thy Church, conſider his contrition, accept his teares, aſſwage his paine, as ſhall be ſeene to thee moſt expedient for him. And foraſmuch as he putteth his full truſt onely in thy mercie, impute not vnto him his former ſinnes, but take him vnto thy fauour, through the merites of thy moſt dearely beloued ſonne Jeſus Chriſt. Amen.

Then

The viſitation of the ſicke.

Then ſhall the Miniſter ſay this Pſalme.

In te Domine ſperaui. Pſal. 71.

IN thee, O Lorde, haue I put my truſt, let mee neuer be put to confuſion: but rid me, and deliuer me in thy righteouſneſſe, encline thine eare vnto me, and ſaue me.

Be thou my ſtrong holde, whereunto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhall alway be of thee.

I am become as it were a monſter vnto many: but my ſure truſt is in thee.

O let my mouth be filled with thy prayſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength fayleth me.

For mine enemies ſpeake againſt mee, and they that lay waite for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, haſte thee to helpe mee.

Let them be confounded & periſh, that are againſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doe me euill.

As for me, I wil patiently abide alway: and wil praiſe thee more and more.

My mouth ſhall dayly ſpeake of thy righteouſnes and ſaluation: for I knowe no ende thereof.

I will

The visitation of the sicke.

I Will goe forth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill nowe: therefore I will tell of thy Wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, & great thinges are they that thou hast done: O God, who is like vnto thee:

O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refresh me: yea, & brought est me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shal talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, wee beseeche thee, O God.

Then shall the Minister say.

THe almightie Lorde, which is a most strong towre to all them that put their trust in him, to whom all thinges in heauen, in earth, and vnder the earth do bowe and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whome, and through whome thou maiest receiue health and saluation, but onely the name of our Lord Iesus Christ, Amen.

The

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, & ſickeneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to dye, whenſoeuer it ſhall pleaſe Almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners, to the oft receyuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which (if they doe) they ſhal haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els early in ỹ morning, to the Curate, ſignifying alſo howe many bee appoynted to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whome thou doeſt loue, and chaſtiſeſt euery one whome thou doeſt receyue: Wee beſeeche thee to haue mercie vpon this thy ſeruaunt, viſited with thine hande, and to graunt that hee may take his ſickneſſe patiently, and recouer his bodily health (if it bee thy gratious will) and whenſoeuer his ſoule ſhal depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Heb. 12. MY ſonne, deſpiſe not the correction of the Lorde, neither faynt when thou art rebuked of him. For whome the Lorde loueth, him he correcteth: Yea, and he ſcourgeth euery ſonne whome he receiueth.

The

The Communion of the ſicke.

The Goſpel.

VErily, verily I ſay vnto you, hee that heareth my word, & beleeueth on him that ſent mee, hath euerlaſting life, and ſhal not come vnto damnation, but he paſſeth from death vnto life. Iohn 5.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

¶ But if any man, either by reaſon of extremitie of ſickeneſſe, or for want of warning in due time to the Curate, or for lacke of companie to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſtes body and blood: then the Curate ſhall inſtruct him, that if he do truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites hee hath thereby, and giuing him heartie thankes therefore, hee doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, In thee, O Lord, haue I put my truſt, and goe ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The

The order for the buriall

of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or elſe the Prieſtes and Clarkes ſhall ſing, and ſo goe either into the Church, or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſayth the Lord.) Hee ỹ beleeueth in mee, yea though hee were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in mee, ſhall not die for euer.

Iob. 19. I Knowe that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall bee couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall beholde him, not with other, but with theſe ſame eyes.

1. Tim. 6. Iob. 1. WE brought nothing into this worlde, neither may wee carie any thing out of this worlde. The Lorde giueth, and the Lorde taketh away. Euen as it pleaſeth the Lorde, ſo commeth thinges to paſſe: Bleſſed be the name of the Lord.

When they come to the graue, while the corps is made ready to be laide into the earth, the Prieſt ſhall ſay, or the Prieſt and Clarkes ſhall ſing.

Iob. 14. MAn that is borne of a woman hath but a ſhort time to liue and is full of miſerie. Hee commeth vp, and is cutte downe like a flowre, hee fleeth as it were a ſhadowe, and neuer continueth in one ſtay. In the middeſt of life, we be in death: of whom may we ſeeke for ſuccour but of thee, O Lorde, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lorde God moſt holy, O Lorde moſt mightie, O holy & moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternal death. Thou knoweſt Lord the ſecretes of our hearts, ſhut not vp thy mercifull eyes to our prayers: But ſpare vs Lorde moſt holy, O God moſt mightie, O holy and mercifull Sauiour,

Sauiour, thou moſt Worthy iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee.

Then while the earth ſhalbe caſt vpon the body by ſome ſtanding by, the Prieſt ſhall ſay.

FOr as much as it hath pleaſed Almightie God of his great mercie, to take vnto himſelfe the ſoule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lorde Jeſus Chriſt, who ſhall change our vile bodie, that it may bee like vnto his glorious body, according to the mightie working, whereby he is able to ſubdue all things to himſelfe.

Then ſhalbe ſaid or ſung.

I Heard a voyce from heauē, ſaying vnto me, Write, From henceforth bleſſed are the dead which die in the Lord. Euen ſo ſaith the ſpirit, that they reſt from their labours.

Then ſhall followe this Leſſon, taken out of the xv. Chapter to the Corinthians, the firſt Epiſtle.

CHriſt is riſen from the dead, and become the firſt fruites of them that ſleepe. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, euen ſo by Chriſt ſhall all bee made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſtes at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For he muſt raigne till hee haue put all his enemies vnder his feete. The laſt enemie that ſhal be deſtroyed, is death. For he hath put all thinges vnder his feete. But when

when hee sayeth, All thinges are put vnder him: it is manifest that he is excepted which did put all thinges vnder him. When all thinges are subdued vnto him, then shall the Sonne also him selfe bee subiect vnto him that put all thinges vnder him, that God may be al in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? why are they then baptized ouer them? yea, and why stande we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lorde, I die daily. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it mee, if the dead rise not againe? Let vs eate and drinke, for to morowe wee shall die. Bee not yee deceiued, euill woordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, Howe arise the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that bodie that shall bee, but bare corne, as of wheat or some other: but God giueth it a bodie at his pleasure, to euery seede his owne bodie. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glorie of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall bodie. There is a naturall body, and there is a spirituall bodie: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The seconde man is the Lorde from heauen, heauenlie. As is the earthy,

earthy, such are they that be earthie. And as is the heauenly, such are they that are heauenly. And as Wee haue borne the image of the earthie, so shall Wee beare the image of the heauenly. This say I brethren, that flesh and blood can not inherite the kingdome of GOD, neither doeth corruption inherite incorruption. Beholde, I shewe you a mysterie, Wee shall not all sleepe: but Wee shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and We shall be changed: For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall bee brought to passe the saying that is Written: Death is swallowed vp into victorie: Death, where is thy sting? Hell, Where is thy victorie? The sting of Death is sinne, and the strength of sinne is the lawe. But thankes be vnto God, which hath giuen vs victory through our Lord Jesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, for as much as ye knowe howe that your labour is not in vaine in the Lord.

The lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

℣ Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmightie God, with whome doe liue the spirites of them that depart hence in the Lorde, and in whome the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicitie: We giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull

full World, beseeching thee, that it may please thee of thy gratious goodnes, shortly to accomplish ỹ number of thine elect, and to hasten thy kingdome, that wee with this our brother, and all other departed in the true faith of thy holy name, may haue our perfect consummation and blysse, both in body and soule, in thy eternall and euerlasting glorie. Amen.

The Collect.



Mercifull God, the father of our Lorde Jesus Christ, who is the resurrection and the life, in whome whosoeuer beleeueth, shall liue, though hee die, and whosoeuer liueth and beleeueth in him, shal not die eternally, who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them ỹ sleepe in him: wee meekely beseech thee (O Father) to rayse vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, we may be founde acceptable in thy sight, and receiue that blessing which thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my father, receiue the kingdome prepared for you from the beginning of the world. Graunt this, we beseech thee, O mercifull father, thorowe Jesus Christ our mediatour and redeemer. Amen.

The

The thankesgiuing of vvomen after childe birth, commonly called the *Churching of women.*

The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe wordes, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed almightie God of his goodnes to giue you ſafe deliuerance, and hath preſerued you in the great daunger of childe byrth: ye ſhall therefore giue hartie thankes vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

I haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe. Pſal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not ſuffer thy foote to be mooued: and he that keepeth thee will not ſleepe.

Behold, he that keepeth Iſrael: ſhal neither ſlumber nor ſleepe.

The Lorde himſelfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen he that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Churching of vvomen.

¶ Our father which art in heauen. &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answere.

From the face of her enemie.

Priest.

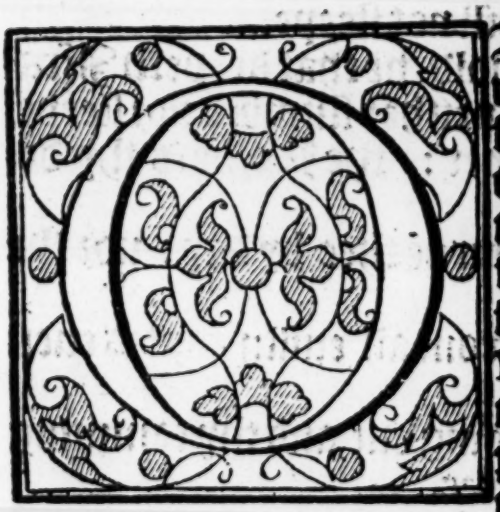
Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.



Almightie GOD which hast deliuered this woman thy seruaunt from the great payne and perill of childe byrth: graunt wee beseech thee most mercifull father, that shee, through thy helpe, may both faithfully liue, and walke in her vocation, according to thy Will, in this life present, and also may bee partaker of euerlasting glorie in the life to come, through Jesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offrings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

A Commi-

A commination againſt ſinners, *with certaine prayers to be vſed diuerſe* times in the yeere.

After Morning prayer, the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letanie ſhall be ſaide, after the accuſtomed maner: Which ended, the Prieſt ſhall goe into the pulpit, and ſay thus.

BRethren, in the primatiue Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penaunce, and puniſhed in this worlde, that their ſoules might be ſaued in the day of the Lord: and that other admoniſhed by their example, might bee the more afraid to offend.

In the ſtead whereof, vntill the ſayd diſcipline may be reſtored againe, (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence) ſhoulde be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye ſhoulde anſwere to euery ſentence, Amen: to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walke more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which ye affirme with your owne mouthes, the curſe of God to be due.

Curſed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the handes of the craftesman, and putteth it in a ſecrete place to worſhip it.

And the people ſhall anſwere and ſay.

Amen.

Minister.

Curſed is he that curſeth his father and mother.

Anſwere.

Amen.

Minister.

A Commination.

Miniſter.

Curſed is hee that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is hee that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is hee that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is hee that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlaunderers, drunkardes, and extortioners.

Anſwere.

Amen.

A Commination.

Miniſter.

NOw ſeeing that all they bee accurſed (as the Prophete Dauid beareth witneſſe) which doe erre and goe aſtray from the commaundements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, & being alwayes at hande) returne vnto our Lorde God, with all contrition & meekeneſſe of heart, bewayling and lamenting our ſinfull life, knowledging & confeſſing our offences, and ſeeking to bring foorth worthy fruites of penance. For nowe is the Axe put vnto the roote of the trees, ſo that euery tree which bringeth not forth good fruite, is hewen downe, and caſt into the fire. It is a fearefull thing to fall into the hands of the liuing God: he ſhal powre downe rayne vpon the ſinners, ſnares, fire, and brimſtone, ſtorme and tempeſt, this ſhalbe their portion to drinke. For loe, the Lord is commen out of his place, to viſite the wickednes of ſuch as dwell vpon the earth. But who may abide the day of his comming? who ſhal be able to endure when he appeareth? His fan is in his hand, & he will purge his floore, & gather his wheate into the barne, but he wil burne the chaffe with vnquencheable fire. The day of the Lord commeth as a theefe in the night: and when men ſhall ſay peace, and all things are ſafe, then ſhall ſuddē deſtruction come vpon them, as ſorowe commeth vpon a woman trauailing with childe, & they ſhal not eſcape. Then ſhal appeare the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbernes of their heart, haue heaped vnto thēſelues, which deſpiſed the goodnes, patience, & long ſufferance of God, whē he called them continually to repentance. Then ſhall they call vpon me (ſaith the Lord) but I will not heare, they ſhal ſeeke me early, but they ſhal not finde me, & that becauſe they hated knowledge, & receiued not the feare of the Lord, but abhorred my counſell, & deſpiſed my correction. Then ſhall it be too late

Pſal. 119.

Matth. 3.

Heb. 10.

Pſal. 10.

Eſai. 26.

Mal. 3.

Matth. 3.

1. Theſ. 5.

Rom. 2.

Prou. 1.

to

to knocke, when the dooze shall bee shut, and too late to crye
foz mercie, when it is the time of Iustice. O terrible voyce of
most iust iudgement, which shall be pzonounced vpon them,
Mat.25. when it shall be saide vnto them, Goe ye cursed into the fire e-
uerlasting, which is pzepared foz the Deuill and his angels.
2.Cor.6. Therefoze bzethzen, take we heede betime, while the day of
saluation lasteth, foz the night commeth, when none can
Iohn 9. wozke: but let vs while we haue the light, beleeue in ỹ light,
and walke as the children of the light, that we be not cast into
Mat.25. the vtter darkenes, where is weeping and gnashing of teeth.
Let vs not abuse the goodnes of God, which calleth vs mer-
cifully to amendment, and of his endlesse pitie pzomiseth vs
Esai.1. forgiuenesse of that which is past, if (with a whole minde and
true heart) we returne vnto him. Foz though our sinnes be
as redde as scarlet, they shall be as white as snowe: & though
they be like purple, yet shal they be as white as wooll. Turne
Ezec.28. you cleane (sayth the Lozde) from all your wickednesse, and
your sinne shall not be your destruction. Cast away from you
al your vngodlines that ye haue done, make you newe hearts,
and a newe spirit. Wherefoze will ye die, O ye house of Isra-
el, seeing that I haue no pleasure in the death of him that dy-
eth, sayth the Lozde God: turne you then, and yee shall liue.
1.Ioh.2. Although we haue sinned, yet haue we an aduocate with the
father, Iesus Christ the righteous, and he it is that obteineth
Esai.53. grace foz our sinnes. Foz hee was wounded foz our offences,
and smitten foz our wickednes. Let vs therefoze returne vnto
him, who is ỹ merciful receiuer of all true penitent sinners, al-
suring our selues that he is redy to receiue vs, & most willing-
ly to pardõ vs, if we come vnto him with faithful repentance,
if we will submit our selues vnto him, & from henceforth walk
Mat,11. in his wayes, if we will take his easie yoke and light burden
vpon vs, to followe him in lowlines, patience, & charitie, and
bee ozdered by the gouernaunce of his holy spirite, seeking al-
wayes his glozy, and seruing him duely in our vocation, with
thankesgiuing. This if we doe, Christ will deliuer vs from
the curse of the lawe, & from the extreme malediction which
shal light vpon them that shalbe set on the left hand, & he will
Mat.25. set vs on his right hande, and giue vs the blessed benediction

of

of his father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie. Amen.

Then shall they all kneele vpon their knees: and the Priest and Clarkes kneeling (where they are accustomed to say the Letany) shall say this Psalme, Miserere mei Deus.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei. Psal. 51.

Washe mee throughly from my wickednesse: and cleanse mee from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: & shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make mee a cleane heart, O God: and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer

A Commination.

Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mouth shall shewe thy prayse.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offring.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine altar.

Glory be to the father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our sauiour.

Answere.

And for the glory of thy names sake deliuer vs, be merciful vnto vs sinners for thy names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Let

A Commination.

Let vs pray.

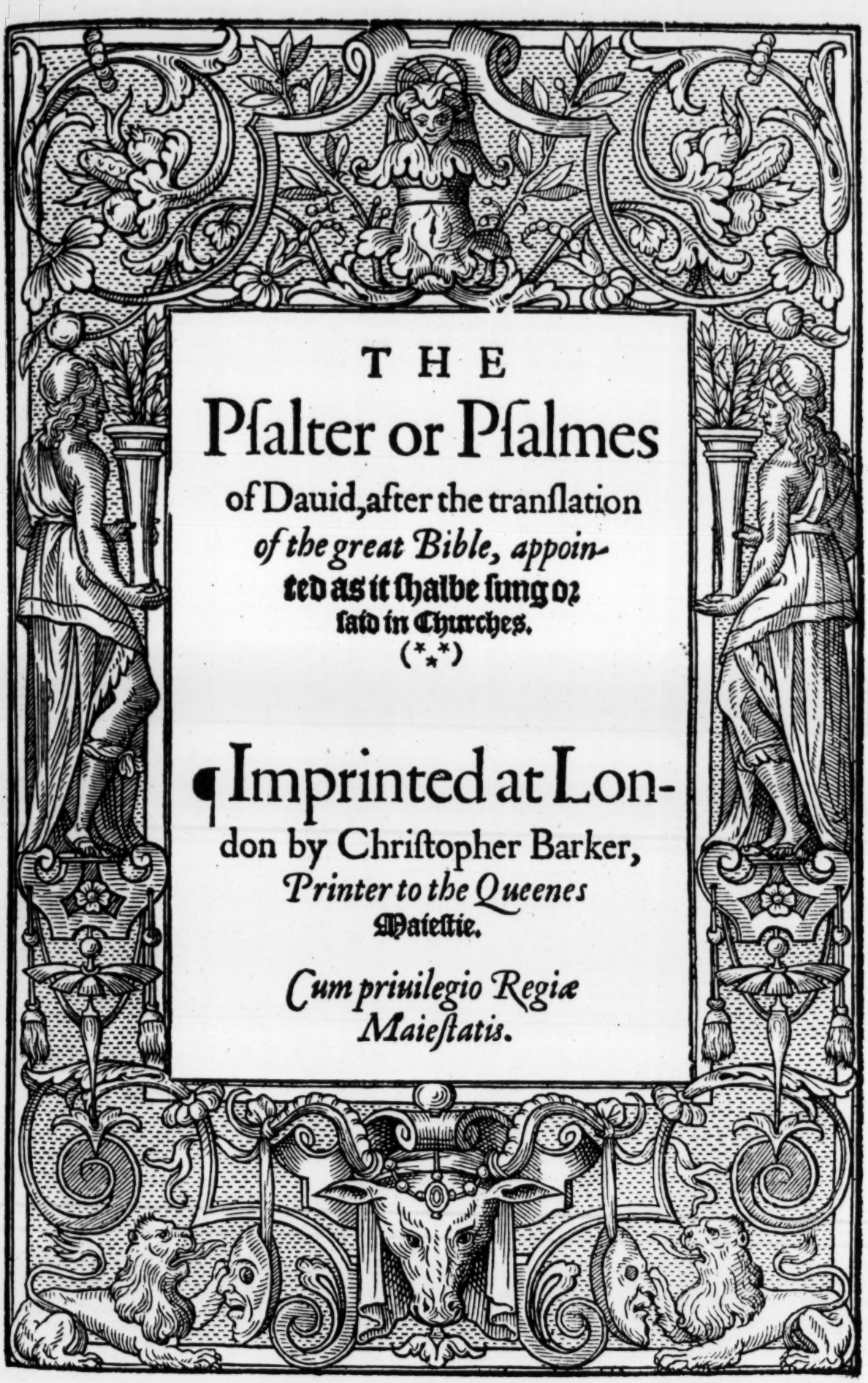
O Lord wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolued through Christ our Lord. Amen.

MOst mightie God & mercifull Father, which hast compassion of all men, & hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lorde, spare thy people whome thou hast redeemed: enter not into iudgement with thy seruantes, which be vile earth, and miserable sinners: but so turne thine yie from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in ỹ worlde to come, through Iesus Christ our Lord, Amen.

Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffring, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lorde, spare them, and let not thine heritage be brought to confusion.

Heare vs, O Lorde, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.



THE

Pſalter or Pſalmes

of Dauid, after the tranſlation *of the great Bible, appoin-*ted as it ſhalbe ſung or ſaid in Churches.

(***)

¶ Imprinted at Lon-don by Chriſtopher Barker, *Printer to the Queenes* Maieſtie.

Cum priuilegio Regiæ Maieſtatis.

T H E

Pedlar of Ludlow;

or, Wandering Memoirs

of the Life of Mr. [illegible],

Native of Shropshire.

(Price)

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Most Excellent Majesty.

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The Pſalmes of Dauid.

Beatus vir qui non abijt. Pſal. i.

BLeſſed is the man that hath not walked in the counſaile of the vngodly, noꝛ ſtande in the way of ſinners: and hath not ſit in the ſeate of the ſcoꝛnefull. Morning prayer.

But his delight is in the lawe of the Loꝛde: and in his lawe will he exercile himſelfe day and night.

And he ſhalbe like a tree planted by the Waterſide: that will bꝛing fooꝛth his fruite in due ſeaſon.

His leafe alſo ſhall not Wither: and looke whatſoeuer hee doeth, it ſhall pꝛoſper.

As foꝛ the vngodly it is not ſo with them: but they are like the chaffe which the Winde ſcattereth away from the face of the earth.

Therefoꝛe the vngodly ſhall not be able to ſtande in the iudgement: neither the ſinners in the congregation of the righteous.

But the Loꝛd knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt gentes. Pſalm.

WHy doe the heathen ſo furiouſly rage together: & why doeth the people imagine a vaine thing?

The kings of the earth ſtand vp, and the rulers take counſaile together: againſt the Loꝛd, & againſt his anointed.

Let vs bꝛeake their bondes aſunder: and caſt away their coꝛdes from vs.

He that dwelleth in heauen ſhall laugh them to ſcoꝛne: the Loꝛde ſhall haue them in deriſion.

Then ſhall he ſpeake vnto them in his wꝛath: and vexe them in his ſoꝛe diſpleaſure.

Yet haue I ſet my king: vpon my holy hill of Sion.

I will pꝛeach the lawe, whereof the Loꝛde hath ſayde vn-

to me: thou art my sonne, this day haue I begotten thee.

Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

Be wise nowe therefore, O ye kings: be learned yee that are iudges of the earth.

Serue the Lord in feare: and reioyce vnto him with reuerence.

Kisse the sonne least he be angrie, and so ye perish from the right way: if his wrath be kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal. iii.

LOrde howe are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soule: there is no helpe for him in his God.

But thou, O Lorde, art my defender: thou art my worship, and the lifter vp of my head.

I did call vpon the Lorde with my voyce: and he heard me out of his holy hill.

I layde me downe and slept, and rose vp againe: for the Lord susteined me.

I will not be afraide for ten thousandes of people: that haue set themselues against me round about.

Vp Lorde, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde: and thy blessing is vpon thy people.

Cum inuocarem. Psal. iiii.

HEare me when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

O ye sonnes of men, howe long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing:

Knowe

Knowe this also, that the Lorde hath chosen to him selfe the man that is godly: when I call vpon the Lorde, he will heare me.

Stande in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

Offer the sacrifice of righteousnesse: and put your trust in the Lord.

There be many that say: who will shewe vs any good? Lord lift thou vp: the light of thy countenance vpon vs.

Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

I will laye me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. v.

POnder my wordes, O Lord: consider my meditation.

O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

My voyce shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and will looke vp.

For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

Such as be foolish shall not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasing: the Lorde will abhorre both the bloodthirstie and deceitfull man.

But as for me, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worshippe towarde thy holy temple.

Leade me O Lorde, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

For there is no faithfulnesse in his mouth: their inwarde parts are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their

 vngodlines,

vngodlines, for they haue rebelled against thee.

And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lorde wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defende him, as with a shield.

Domine ne in furore. Psal. vi.

Euening prayer.

O Lorde rebuke me not in thine indignation: neither chasten me in thy displeasure.

Haue mercy vpon me, O Lord, for I am weake: O Lorde heale me, for my bones are vexed.

My soule is also sore troubled: but Lord how long wilt thou punish me?

Turne thee, O Lord, & deliuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who wil giue thee thankes in the pit?

I am wearie of my groning, euery night wash I my bed: and water my couch with my teares.

My beautie is gone for very trouble: and worne away because of all mine enemies.

Away from me all ye that worke vanitie: for the Lorde hath heard the voyce of my weeping.

The Lord hath heard my petition: the Lord will receiue my prayer.

All mine enemies shalbe confounded and sore vexed: they shalbe turned backe, and put to shame suddenly.

Domine Deus meus. Psal. vii.

O Lorde my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

Least he deuoure my soule like a Lion, and teare it in pieces: whyle there is none to helpe.

O Lorde my God, if I haue done any such thing: or if there

there be any wickednesse in my handes.

If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

Then let mine enemies persecute my soule, and take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

Stande vp, O Lorde, in thy wrath, and lift vp thy selfe because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

The Lorde shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

Oh let the wickednes of the vngodly come to an ende: but guide thou the iust.

For the righteous God: trieth the very hearts and reines.

My helpe commeth of God: which preserueth them that are true of heart.

God is a righteous iudge, strong and patient: and God is prouoked euery day.

If a man will not turne, he will whet his sword: hee hath bent his bowe, and made it readie.

Hee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutours.

Beholde, he trauaileth with mischiefe: hee hath conceiued sorow, and brought foorth vngodlinesse.

He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

For his trauaile shall come vpon his owne head: and his wickednes shall fall on his owne pate.

I will giue thanks vnto the Lord, according to his righteousnesse: and will praise the name of the Lord the most high.

Domine dominus. Psal. viii.

O Lord our gouernour, howe excellent is thy Name in all the world: thou that hast set thy glory aboue ỹ heauens.

Out of the mouth of very babes & sucklings hast thou

ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

For I will consider the heauens, euen the workes of thy fingers: the Moone and the starres which thou hast ordeined.

What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

Thou madest him lower then the angels: to crowne him with glorie and worship.

Thou makest him to haue dominion of the workes of thy handes: and thou hast put all thinges in subiection vnder his feete.

All sheepe and oxen: yea, and the beastes of the fielde.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the paths of the seas.

O Lord our gouernour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. ix.

Morning prayer.

I Will giue thankes vnto thee, O Lorde, with my whole heart: I will speake of all thy marueilous workes.

I will bee glad and reioyce in thee: yea, my songes will I make of thy Name, O thou most highest.

Whyle mine enemies are driuen backe: they shall fall and perish at thy presence.

For thou hast maintained my right, and my cause: thou art set in the throne that iudgest right.

Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their Name for euer and euer.

O thou enemie, destructions are come to a perpetual ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

But the Lord shall endure for euer: he hath also prepared his

his seate for iudgement.

For he shall iudge the worlde in righteousnesse: and minister true iudgement vnto the people.

The Lorde also will be a defence for the oppressed: euen a refuge in due time of trouble.

And they that know thy name, will put their trust in thee: for thou Lord hast neuer fayled them that seeke thee.

O praise the Lord which dwelleth in Sion: shew the people of his doings.

For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

Haue mercie vpon me, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest mee vp from the gates of death.

That I may shew all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes.

The wicked shall bee turned into hell: and all the people that forget God.

For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

Vp Lorde, and let not man haue the vpper hande: let the heathen be iudged in thy sight.

Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. x.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needefull time of trouble:

The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

For the vngodly hath made boast of his owne heartes desire: and speaketh good of the couetous whome GOD abhorreth.

The

The vngodly is so proude, that hee careth not for God: neither is God in all his thoughtes.

His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth hee all his enemies.

For hee hath saide in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse and vanitie.

He sitteth lurking in the thiefish corners of the streetes: and priuily in his lurking dennes doeth hee murder the innocent, his eyes are set against the poore.

For he lyeth waiting secretly, euen as a Lyon lurketh hee in his denne: that he may rauish the poore.

Hee doeth rauish the poore: when hee getteth him into his nette.

Hee falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hande of his captaines.

He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

Arise (O Lord God) and lift vp thine hand: forget not the poore.

Wherefore shoulde the wicked blaspheme God: while hee doeth say in his heart, Tush, thou God carest not for it:

Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

That thou mayst take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

The Lorde is King for euer and euer: and the heathen are perished out of the land.

Lorde, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In

In Domino confido. Psal. xi.

IN the Lorde put I my trust: howe say ye then to my soule, that she should flee as a birde vnto the hill?

For loe, the vngodly bende their bowe, and make readie their arrowes within the quiuer: that they may priuily shoote at them which are true of heart.

For the foundations will be cast downe: and what hath the righteous done?

The Lord is in his holy tẽple: the Lords seat is in heauen. His eyes consider the poore: and his eye lidds trieth the children of men.

The Lorde alloweth the righteous: but the vngodly, and him that delighteth in wickednes doeth his soule abhorre.

Upon the vngodly hee shall raine snares, fire, and brimstone, storme, and tempest: this shalbe their portion to drinke.

For the righteous Lord loueth righteousnesse: his countenance will beholde the thing that is iust.

Saluum me fac. Psal. xii.

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men. Euening prayer.

They talke of vanitie euery one with his neighbour: they doe but flatter with their lippes, and dissemble with their double heart.

The Lorde shall roote out all deceitfull lippes: and the tongue that speaketh proude things.

Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

Nowe for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

The words of the Lord are pure words: euen as the siluer which from the earth is tried, & purified seuen times in ẏ fire.

Thou

Thou shalt keepe them O Lorde: thou shalt preserue him from this generation for euer.

The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal.xiii.

HOwe long wilt thou forget me (O Lord) for euer: howe long wilt thou hide thy face from me?

Howe long shall I seeke counsell in my soule, and be so vexed in my heart: howe long shall mine enemies triumph ouer mee?

Consider and heare mee, O Lorde my God: lighten mine eyes, that I sleepe not in death.

Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

But my trust is in thy mercie: and my heart is ioyful in thy saluation.

I will sing of the Lorde, because hee hath dealt so louingly with me: yea, I will praise the name of the Lord most highest.

Dixit insipiens. Psal.xiiii.

THe foole hath said in his heart: there is no God.

They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

The Lorde looked downe from heauen vpon the children of men: to see if there were any that would vnderstande and seeke after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of aspes is vnder their lips.

Their mouth is full of cursing and bitternesse: their feete are swift to shedde blood.

Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

Haue they no knowledge, that they are all such workers of

of mischiefe: eating vp my people as it were bread:

And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

As for you, ye haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.

Who shall giue saluation vnto Israel out of Sion: When the Lord turneth the captiuity of his people, then shal Jacob reioyce, and Israel shall be glad.

Domine quis habitabit? Psal. xv.

LOrd who shall dwell in thy tabernacle: or who shall rest vpon thy holy hill: Morning prayer.

Euen he that leadeth an vncorrupt life: & doeth the thing which is right, and speaketh the trueth from his heart.

He that hath vsed no deceite in his tongue, nor done euill to his neighbour: and hath not slaundered his neighbours.

He that setteth not by him selfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

Who so doeth these things: shall neuer fall.

Conserua me. Psal. xvi.

PReserue me, O God: for in thee haue I put my trust.

O my soule, thou hast saide vnto the Lord: thou art my God, my goods are nothing vnto thee.

All my delight is vpon the saintes that are in the earth: and vpon such as excell in vertue.

But they that runne after another god: shall haue great trouble.

Their drinke offrings of blood will I not offer: neither make mention of their names within my lippes.

The

The Lord himselfe is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lot.

The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

I haue set God alwayes before mee: for hee is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

For why, thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioye: and at thy right hande there is pleasure for euermore.

Exaudi domine iustitiam. Psal. xvii.

HEare the right, O Lorde, consider my complaint: and hearken vnto my prayer, that goeth not out of fayned lippes.

Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shall not offende.

Because of mens woorkes that are done against the woordes of my lippes: I haue kept me from the waies of the destroyer.

O holde thou vp my goings in thy paths: that my foote-steppes slippe not.

I haue called vpon thee, O God, for thou shalt heare mee: enclyne thine eare to me, and hearken vnto my woordes.

Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

Keepe mee as the apple of an eye: hide mee vnder the shadowe of thy wings.

From the vngodly that trouble mee: mine enemies compasse me round about, to take away my soule.

They

They are inclosed in their owne fat: and their mouth speaketh proude things.

They lye waiting in our way on euery side: turning their eyes downe to the ground.

Like as a Lion that is greedie of his praye: and as it were a Lions whelpe lurking in secret places.

Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

From the men of thy hand, O Lorde, from the men I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

They haue children at their desire: and leaue the rest of their substance for their babes.

But as for mee, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall bee satisfied with it.

Diligam te. Psal. xviii.



Euening prayer.

will loue thee (O Lorde) my strength, the Lorde is my stonie rocke and my defence: my Sauiour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, and my refuge.

I wil cal vpon the Lord, which is worthie to be praised: so shall I be safe from mine enemies.

The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

The paines of hell came about mee: the snares of death ouertooke me.

In my trouble I will call vpon the Lord: and complaine vnto my God.

So shall hee heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

The earth trembled & quaked: the very foundations also of the hilles shooke & were remooued, because he was wroth.

There

There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

Hee bowed the heauens also and came downe: and it was darke vnder his feete.

Hee rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

Hee made darkenesse his secret place: his Pauilion rounde about him, with darke water and thicke cloudes to couer him.

At the brightnesse of his presence his cloudes remooued: hailestones and coles of fire.

The Lorde also thundred out of heauen, and the highest gaue his thunder: hailestones and coles of fire.

He sent out his arrowes, and scattered them: he cast forth lightnings and destroyed them.

The springs of waters were seene, and the foundations of the round worlde were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

Hee shall send downe from the high to fetche me: and shall take me out of many waters.

Hee shall deliuer mee from my strongest enemie, and from them which hate me: for they are too mightie for me.

They preuented me in the day of my trouble: but the Lord was my vpholder.

He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

The Lorde shall reward mee after my righteous dealing: according to the cleannesse of my handes shall he recompence mee.

Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

For I haue an eye vnto all his lawes: and will not cast out his commandements from me.

I was also vncorrupt before him: and eschewed mine owne wickednesse.

Therefore shall the Lorde reward mee after my righteous dealing: and according vnto the cleannesse of my handes in his eye sight.

With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.

Thou also shalt light my candle: the Lorde my God shall make my darkenesse to be light.

For in thee I shall discomfite an host of men: and with the helpe of my God I shall leape ouer the wall.

The way of God is an vndefiled way: the worde of the Lorde also is tryed in the fire, he is the defender of all them that put their trust in him.

For who is God but the Lorde: or who hath any strength except our God:

It is God that girdeth me with strength of warre: and maketh my way perfect.

He maketh my feete like hartes feete: and setteth me vp on high.

He teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.

Thou hast giuen me the defence of thy saluation: thy right hand also shall holde me vp, and thy louing correction shall make me great.

Thou shalt make roume ynough vnder me for to goe: that my footesteppes shall not slide.

I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

I will smite them, that they shall not be able to stand: but fall vnder my feete.

Thou hast girded me with strength vnto the battell: thou shalt throwe downe mine enemies vnder me.

Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

They shall crie, but there shall be none to helpe them: yea euen vnto the Lord shall they cry, but he shal not heare them.

I will beate them as small as the dust before the winde: I will cast them out as the claye in the streetes.

Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.

A people whom I haue not knowen: shall serue me.

Assoone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

The strange children shall fade: and be afraid out of their prisons.

The Lorde liueth, and blessed be my strong helper: and praysed be the God of my saluation.

Euen the God which seeth that I be auenged: and subdueth the people vnto me.

It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt ridde me from the wicked man.

For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and sing praises vnto thy name.

Great prosperitie giueth he vnto his King: and sheweth louing kindnes vnto Dauid his anoynted, and vnto his seede for euermore.

Cœli enarrant. Psalm. 19.

Morning prayer.

THe heauens declare the glorie of God: and the firmament sheweth his handie worke.

One day telleth another: and one night certifieth another.

There is neither speach nor language: but their voyces are heard among them.

Their sound is gone out into all landes: and their wordes into the endes of the world.

In them hath he set a tabernacle for the sunne: Which commeth forth as a bridegroome out of his chamber, and reioyceth as a Gyant to runne his course.

It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

The lawe of the Lorde is an vndefiled lawe, conuerting

the

the soule: the testimonie of the Lorde is sure, and giueth wisdome vnto the simple.

The statutes of the Lorde are right, and reioyce the heart: the commaundement of the Lorde is pure, and giueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

More to be desired are they then golde, yea, then much fine golde: sweeter also then hony, and the hony combe.

Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O clense thou me from my secret faultes.

Keepe thy seruant also from presumptuous sinnes, least they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psalm. 20.

THe Lord heare thee in the day of trouble: the name of the God of Iacob defend thee.

Send thee helpe from the Sanctuarie: and strengthe thee out of Sion.

Remember all thy offerings: and accept thy burnt sacrifice.

Graunt thee thy hearts desire: and fulfill all thy minde.

We will reioyce in thy saluation, and triumphe in the name of the Lorde our GOD: the Lorde perfourme all thy petitions.

Nowe knowe I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

Some put their trust in Charets, and some in horses: but we will remember the name of the Lord our God.

They are brought downe and fallen: but we are risen, and stand vpright.

Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psalm. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

Thou hast giuen him his hearts desire: and hast not denied him the request of his lippes.

For thou shalt preuent him with the blessings of goodnes: and shalt set a crowne of pure gold vpon his head.

He asked life of thee, and thou gauest him a long life: euen for euer and euer.

His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

And why: because the King putteth his trust in the Lord: and in the mercy of the most highest, he shall not miscarie.

All thine enemies shall feele thy hand: thy right hand shall find out them that hate thee.

Thou shalt make them like a fierie ouen in time of thy wrath: the Lorde shall destroy them in his displeasure, and the fire shall consume them.

Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

For they intended mischiefe against thee: and imagined such a deuice as they are not able to perfourme.

Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make readie against the face of them.

Be thou exalted Lorde in thine owne strength: so will we sing and prayse thy power.

Deus Deus meus. Psalm. 22.

Euenyng prayer.

MY God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint: O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our

Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

All they that see me, laugh me to scorne: they shoote out their lippes, and shake their head, saying,

He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

I haue beene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

O goe not fro me, for trouble is hard at hand: and there is none to helpe me.

Many oxen are come about me: fat Bulles of Basan close me in on euery side.

They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

For (many) dogges are come about me: and the counsell of the wicked layeth siege against me.

They pearsed my handes and my feete, I may tell all my bones: they stand staring and looking vpon me.

They part my garments among them: and cast lots vpon my vesture.

But be not thou farre from me, O Lord: thou art my succour, hast thee to helpe me.

Deliuer my soule from the sworde: my darling from the power of the dogge.

Saue me from the Lyons mouth: thou hast heard me

also from among the horues of the vnicornes.

I will declare thy name vnto my brethren: in the middest of the congregation will I prayse thee.

O praise the Lorde ye that feare him: magnifie him all ye of the seede of Jacob, and feare him all ye seede of Israel.

For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

My prayse is of thee in the great congregation: my vowes will I perfourme in the sight of them that feare him.

The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

All the endes of the worlde shall remember them selues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

For the kingdome is the Lordes: and he is the gouernour among the people.

All such as be fat vpon earth: haue eaten and worshipped.

All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

My seede shall serue him: they shall be counted vnto the Lord for a generation.

They shall come, and the heauens shall declare his righteousnes: vnto a people that shalbe borne, Whom the Lorde hath made.

Dominus regit me. Psalm. 23.

THe Lorde is my shepheard: therefore can I lacke nothing.

He shall feede me in a greene pasture: & leade me forth beside the waters of comfort.

He shall conuert my soule: and bring me foorth in the paths of righteousnes for his names sake.

Yea though I walke thorowe the valley of the shadowe of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anoynted my head with oyle, and my cup shalbe full.

But thy louing kindneſſe and mercy ſhall folow me all the dayes of my life: and I will dwell in the houſe of the Lorde for euer.

Domini eſt terra. Pſalm. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwel therein. Morning prayer.

For he hath founded it vpon the ſeas: and prepared it vpon the floods.

Who ſhall aſcend into the hill of the Lorde: or who ſhall riſe vp in his holy place?

Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

He ſhall receiue the bleſſing from the Lord: and righteouſnes from the God of his ſaluation.

This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting dores: and the King of glory ſhall come in.

Who is the King of glory: it is the Lord ſtrong and mightie, euen the Lord mightie in battaile.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

Who is the King of glory: euen the Lorde of hoſtes, he is the King of glory.

Ad te Domine. Pſalm. 25.

VNto thee, O Lorde, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhalbe put to confuſion.

Shewe me thy wayes, O Lord: and teach me thy paths.

Leade me forth in thy trueth, & learne me: for thou art the God of my ſaluation, in thee hath bin my hope all ỹ day long.

Call to remembrance, O Lorde, thy tender mercies: and thy louing kindnes which hath bene euer of olde.

Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lorde) for thy goodnesse.

Gracious and righteous is the Lorde: therefore will he teach sinners in the way.

Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

All the paths of the Lord are mercy and trueth: vnto such as keepe his couenant and his testimonies.

For thy names sake, O Lord: be mercifull vnto my sinne, for it is great.

What man is he that feareth the Lorde: him shall he teach in the way that he shall choose.

His soule shal dwell at ease: & his seede shal inherite ỹ land.

The secrete of the Lorde is among them that feare him: and he will shewe them his couenant.

Mine eyes are euer looking vnto the Lorde: for he shall plucke my feete out of the net.

Turne thee vnto me, and haue mercie vpon me: for I am desolate and in miserie.

The sorowes of my heart are enlarged: O bring thou me out of my troubles.

Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

Let perfectnes and righteous dealing waite vpon me: for my hope hath bene in thee.

Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psalm. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord, therfore shal I not fal.

Examine me, O Lord, and proue me: try out my reines and my heart.

For

For thy louing kindnes is euer before mine eyes: and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither will I haue felowship with the deceitfull.

I haue hated the congregation of the wicked: and will not sit among the vngodly.

I will wash my handes in innocencie, O Lord: and so will I goe to thine altar.

That I may shewe the voyce of thankesgiuing: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

In whose hands is wickednes: and their right hands are full of giftes.

But as for mee, I will walke innocently: O Lorde deliuer me, and be mercifull vnto me.

My foote standeth right: I will prayse the Lorde in the congregations.

Dominus illuminatio. Psal 27.

THe Lord is my light and my saluation, whom then shall I feare: the Lorde is the strength of my life, of whome then shall I be afraide: Euening prayer.

When the wicked (euen mine enemies and my foes) came vpon mee to eate vp my flesh: they stumbled and fell.

Though an hoste of men were layde against mee, yet shall not my heart be afraide: and though there rose vp warre against me, yet will I put my trust in him.

One thing haue I desired of the Lorde, which I will require: euen that I may dwell in the house of the Lorde all the dayes of my life, to beholde the faire beautie of the Lorde, and to visite his temple.

For in the time of trouble he shal hide me in his tabernacle:

yea, in the secret place of his dwelling shall hee hide mee, and set me vp vpon a rocke of stone.

And nowe shall hee lift vp mine head: aboue mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladnes: I will sing and speake praises vnto the Lord.

Hearken vnto my voyce, O Lorde, when I crie vnto thee: haue mercie vpon me, and heare me.

My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

O hide not thou thy face from mee: nor cast thy seruant away in displeasure.

Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

When my father and my mother forsake mee: the Lord taketh me vp.

Teach me thy way, O Lorde: and leade mee in the right way, because of mine enemies.

Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wrong.

I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

O tarie thou the Lordes leasure: bee strong, and hee shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I crie, O Lorde, my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

Heare the voyce of my humble petitions when I crie vnto thee: when I hold vp my handes toward the mercie seate of thy holy temple.

O plucke me not away (neyther destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

Recompence them after the woorke of their handes: paie them

them that they haue deserued.

For they regarde not in their minde the workes of ỹ Lord, nor the operation of his hands: therefore shal he breake them downe, and not build them vp.

Praised bee the Lorde: for hee hath heard the voyce of my humble petitions.

The Lorde is my strength and my shielde, my heart hath trusted in him, and I am helped: therfore my heart daunceth for ioye, and in my song will I praise him.

The Lorde is my strength: and hee is the wholsome defence of his anointed.

O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lorde (O ye mightie) bring yong rammes vnto the Lorde: ascribe vnto the Lorde worshippe and strength.

Giue the Lorde the honour due vnto his name: worship the Lord with holy worship.

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

It is the Lorde that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lorde is a glorious voyce.

The voyce of the Lorde breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

He made them also to skippe like a calfe: Libanus also and Syrion like a yong Unicorne.

The voyce of the Lorde deuideth the flames of fire, the voyce of the Lord shaketh the wildernes: yea, the Lorde shaketh the wildernes of Cades.

The voyce of the Lorde maketh the hindes to bring forth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

The Lorde sitteth aboue the water flood: and the Lorde remaineth a King for euer.

The Lord shall giue strength vnto his people: the Lorde shall giue his people the blessing of peace.

Exaltabo

Moneth. The vi. day.

Exaltabo te Domine. Pſal. 30.

Morning prayer.



Will magnifie thee, O Lorde, for thou haſt ſet mee vp: and not made my foes to triumphe ouer me.

O Lorde my God, I cried vnto thee: and thou haſt healed me.

Thou Lorde haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

Sing praiſes vnto the Lorde (O yee ſaints of his:) and giue thankes to him for a remembrance of his holines.

For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

And in my proſperitie I ſayde, I ſhall neuer be remoued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

Thou didſt turne thy face (fro me:) and I was troubled.

Then cried I vnto thee, O Lorde: and gate mee vnto my Lord right humbly.

What profit is there in my blood: whē I go downe to ỹ pit:

Shall the duſt giue thankes vnto thee: or ſhall it declare thy trueth:

Heare, O Lorde, and haue mercie vpon mee: Lord be thou my helper.

Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackecloth, and girded me with gladneſſe.

Therefore ſhall euery good man ſing of thy praiſe without ceaſing: O my God, I will giue thankes vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lorde, haue I put my truſt: let mee neuer be put to confuſion, deliuer me in thy righteouſnes.

Bowe downe thine eare to me: make haſt to deliuer me.

And be thou my ſtrong rocke, and the houſe of defence: that thou maieſt ſaue me.

For thou art my ſtrong rocke, and my caſtell: bee thou alſo my guide, and leade me for thy names ſake.

Drawe

Moneth. The vj. day.

Drawe mee out of the nette that they haue laied priuily for me: for thou art my strength.

Into thy handes I commend my spirite: for thou hast redeemed me, O Lord, thou God of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath beene in the Lord.

I will be glad, and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roume.

Haue mercie vpon me, O Lord, for I am in trouble: & mine eye is consumed for very heauinesse, yea, my soule & my body.

For my life is waxen olde with heauinesse: and my yeeres with mourning.

My strength faileth me, because of mine iniquitie: and my bones are consumed.

I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without conueied themselues from me.

I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

For I haue heard the blasphemie of ỹ multitude: and feare is on euery side, while they conspire together against mee, and take their counsaile to take away my life.

But my hope hath bene in thee, O Lord: I haue said, thou art my God.

My time is in thy hand, deliuer me from the hande of mine enemies: and from them that persecute me.

Shewe thy seruant the light of thy countenance: and saue me for thy mercies sake.

Let mee not bee confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

Let the lying lippes bee put to silence: which cruellie, disdainefully, and despitefully speake against the righteous.

O how plentiful is thy goodnesse which thou hast laide vp for them that feare thee: and that thou hast prepared for them

that put their trust in thee, euen before the sonnes of men.

Thou shalt hide them priuily by thine owne presence, from the prouoking of al men: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

Thankes be to the Lorde: for he hath shewed me marueilous great kindnesse in a strong citie.

And when I made haste I said: I am cast out of the sight of thine eyes.

Neuertheless thou heardest the voice of my praier: when I cried vnto thee.

O loue the Lord all ye his saintes: for the Lord preserueth them ỹ are faithfull, & plenteously rewardeth the proud doer.

Be strong, and he shall stablish your heart: all yee that put your trust in the Lorde.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

Blessed is the man vnto whome the Lorde imputeth no sinne: and in whose spirite there is no guile.

For while I held my tongue: my bones consumed away through my daily complaining.

For thy hand is heauie vpon me day and night: and my moisture is like the drought in sommer.

I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

I saide, I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednes of my sinne.

For this shall euery one that is godly make his praier vnto thee in a time when thou maiest be found: but in the great water floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt cõpasse me about wt songs of deliuerance.

I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

Be

Bee yee not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bitte and bridle, leaſt they fall vpon thee.

Great plagues remaine for the vngodly: but who ſo putteth his truſt in ỹ Lord, mercie embraceth him on euery ſide.

Be glad, O ye righteous, and reioyce in the Lorde: and bee ioyfull all yee that are true of heart.

Exultate iuſti. Pſal. 33.

REioyce in the Lorde, O yee righteous: for it becommeth well the iuſt to be thankefull.

Praiſe the Lorde with Harpe: ſing Pſalmes vnto him with the Lute and inſtrument of ten ſtrings.

Sing vnto the Lorde a newe ſong: ſing praiſes luſtilie (vnto him) with a good courage.

For the word of the Lorde is true: and all his woorkes are faithfull.

He loueth righteouſneſſe and iudgement: the earth is full of the goodnes of the Lord.

By the Worde of the Lord were the heauens made: and all the hoſtes of them by the breath of his mouth.

Hee gathereth the waters of the ſea together, as it were vpon an heape: and laieth vp the deepe as in a treaſure houſe.

Let all the earth feare the Lorde: ſtande in awe of him all yee that dwell in the world.

For he ſpake, & it was done: he commanded, & it ſtoode faſt.

The Lorde bringeth the counſel of the Heathen to nought: and maketh the deuiſes of the people to bee of none effect, and caſteth out the counſailes of Princes.

The counſaile of the Lorde ſhall endure for euer: and the thoughts of his heart from generation to generation.

Bleſſed are the people whoſe God is the Lorde Jehoua: and bleſſed are the folke that he hath choſen to him to bee his inheritance.

The Lorde looked downe from heauen, and beheelde all the children of men: from the habitation of his dwelling hee conſidereth all them that dwell in the earth.

Hee faſhioneth all the heartes of them: and vnderſtandeth all their woorkes.

There is no king that can dee saued by the multitude of an hoste: neyther is any mightie man deliuered by much strēgth.

A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

To deliuer their soules from death: and to feede them in the time of dearth.

Our soule hath patiently taryed for the Lorde: for hee is our helpe, and our shielde.

For our heart shall reioyce in him: because we haue hoped in his holy name.

Let thy mercifull kindnesse (O Lorde) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lorde: his praise shall euer be in my mouth.

My soule shall make her boast of the Lorde: the humble shall heare thereof and be glad.

O praise the Lord with mee: and let vs magnifie his name together.

I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

They had an eye vnto him, and were lightened: and their faces were not ashamed.

Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

The Angell of the Lorde taryeth rounde about them that feare him: and deliuereth them.

O taste and see howe gracious the Lorde is: blessed is the man that trusteth in him.

O feare the Lorde ye that be his saintes: for they that feare him, lacke nothing.

The Lions doe lacke, and suffer hunger: but they which seeke the Lorde, shall want no maner of thing that is good.

Come ye children, and hearken vnto mee: I will teach you the feare of the Lord.

What man is hee that lusteth to liue, and woulde faine see good dayes: keepe thy tongue from euill, and thy lippes that they speake no guile.

Eschewe euill, and doe good: seeke peace, and ensue it.

The eyes of the Lorde are ouer ỹ righteous: and his eares are open vnto their prayers.

The countenance of the Lord is against them that do euil: to roote out the remembrance of them from the earth.

The righteous crye, and the Lord heareth them: and deliuereth them out of all their troubles.

The Lorde is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirite.

Great are the troubles of the righteous: but the Lord deliuereth him out of all.

He keepeth all his bones: so that not one of them is broken.

But misfortune shall slay the vngodly: and they that hate the righteous, shalbe desolate.

The Lorde deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica Domine. Psal. 35.

PLeade thou my cause, O Lorde, with them that striue with me: & fight thou against them that fight against me. Morning prayer.

Lay hand vpon the shielde and buckler: and stand vp to helpe me.

Bring forth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation.

Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

Let them be as the dust before the winde: and the angell of the Lord scattering them.

Let their way be darke and slipperie: and let the angell of the Lord persecute them.

For they haue prouily layd their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

Let a sudden destruction come vpon him vnawares, and his net that he hath laid prouily catch himselfe: that he may fal into his owne mischiefe.

And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.

All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

False witnesse did rise vp: they layde to my charge things that I knewe not.

They rewarded me euill for good: to the great discomfort of my soule.

Neuertheless, when they were sicke I put on sackecloth, and humbled my soule with fasting: and my praier shall turne into mine owne bosome.

I behaued my selfe as though it had bene my friend, or my brother: I went heauily as one that mourneth for his mother.

But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

With the flatterers were busie mockers: which gnashed vpon me with their teeth.

Lord how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on mee, and my darling from the Lions.

So will I giue thee thankes in the great congregation: I will praise thee among much people.

O let not them that are mine enemies triumphe ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the lande.

They

They gaped on me with their mouthes, & said: fye on thee, fye on thee, we saw it with our eyes.

This thou hast seene, O Lord: holde not thy tongue then, goe not farre fro me, O Lord.

Awake and stande vp to iudge my quarell: auenge thou my cause, my God and my Lord.

Judge mee, O Lord my God, according to thy righteousnesse: and let them not triumphe ouer me.

Let them not say in their hearts, there, there, so would we haue it: neither let them say, We haue deuoured him.

Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast them selues against me.

Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, blessed be the Lorde, which hath pleasure in the prosperitie of his seruant.

And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus, Psal. 36.

My heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

For hee flattereth himselfe in his owne sight: vntill his abhominable sinne be found out.

The wordes of his mouth are vnrighteous, and full of deceite: he hath left off to behaue him selfe wisely, and to doe good.

Hee imagineth mischiefe vpon his bed, and hath set him selfe in no good way: neither doeth he abhorre any thing that is euill.

Thy mercie (O Lorde) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

Thou Lorde shalt saue both man and beast, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wings.

They shalbe satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of

the riuer.

For with thee is the well of life: and in thy light shall wee see light.

O continue foorth thy louing kindnesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of heart.

O let not the foote of pride come against me: and let not the hande of the vngodly cast me downe.

There are they fallen (all) that worke wickednes: they are cast downe, and shal not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe, because of the vngodly: neither bee thou enuious against the euill doers.

For they shall soone be cut downe like the grasse: and bee withered euen as the greene herbe.

Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fedde.

Delight thou in the Lord: and he shal giue thee thy hearts desire.

Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

He shal make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.

Leaue off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be mooued to do euill.

Wicked doers shalbe rooted out: and they that patiently abide the Lord, those shall inherite the land.

Yet a litle while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.

But the meeke spirited shall possesse the earth: and shal be refreshed in the multitude of peace.

The vngodly seeketh counsayle against the iust: and gnasheth

gnasheth vpon him with his teeth.

The Lord shall laugh him to scorne: for he hath seene that his day is comming.

The vngodly haue drawen out the sworde, and haue bent their bowe: to cast downe the poore and needy, and to slay such as be of a right conuersation.

Their sword shall go through their owne heart: and their bowe shalbe broken.

A small thing that the righteous hath: is better then great riches of the vngodly.

For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

They shall not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.

As for the vngodly they shal perish, and the enemies of the Lorde shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

The vngodly boroweth, and payeth not againe: but the righteous is mercifull and liberall.

Such as be blessed of God, shall possesse the land: and they that be cursed of him shalbe rooted out.

The Lord ordereth a good mans going: and maketh his way acceptable to him selfe.

Though he fall, he shal not be cast away: for the Lord holdeth him with his hand.

I haue bene yong, and nowe am olde: and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.

The righteous is euer merciful, and lendeth: and his seede is blessed.

Flee from euill, and doe the thing that is good: and dwell for euermore.

For the Lorde loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

The righteous shalbe punished: as for the seede of the vngodly it shalbe rooted out.

Moneth. The viii. day.

The righteous shall inherite the land: and dwell therein for euer.

The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

The law of his God is in his heart: and his goings shall not slide.

The vngodly seeth the righteous & seeketh occasion to slay him.

The Lord will not leaue him in his hande: nor condemne him when he is iudged.

Hope thou in the Lord, & keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

I my selfe haue seene the vngodly in great power: and florishing like a greene Bay tree.

And I went by, and lo, he was gone: I sought him, but his place could no where be found.

Keepe innocencie, and take heede vnto the thing that is right: for that shall bring a man peace at the last.

As for the transgressours, they shall perish together: and the ende of the vngodly is, they shalbe rooted out at the last.

But the saluation of the righteous commeth of the Lorde: which is also their strength in the time of trouble.

And the Lord shal stand by them, and saue them: hee shal deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

O Put me not to rebuke (O Lorde) in thine anger: neither chasten me in thy heauie displeasure.

For thine arrowes sticke fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

For my wickednesses are gone ouer my heade: and are like

like a sore burden too heauie for me to beare.

My wounds stinke, & are corrupt: through my foolishnes.

I am brought into so great trouble and miserie: that I go mourning all the day long.

For my loynes are filled with a sore disease: and there is no whole part in my body.

I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

Lorde, thou knowest all my desire: and my groning is not hid from thee.

My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from thee.

My louers and my neighbours did stande looking vpon my trouble: and my kinsmen stoode a farre off.

They also that sought after my life, layde snares for mee: and they that went about to do me euil, talked of wickednes, and imagined deceite all the day long.

As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

I became euen as a man that heareth not: and in whose mouth are no reproofes.

For in thee, O Lorde, haue I put my trust: thou shalt answere for me, O Lord my God.

I haue required that they (euen mine enemies) should not triumphe ouer mee: for when my foote slipt, they reioyced greatly against me.

And I truely am set in the plague: and my heauinesse is euer in my sight.

For I will confesse my wickednesse: & be sorie for my sinne.

But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

They also that reward euill for good, are against me: because I followe the thing that good is.

Forsake me not, O Lord my God: be not thou far frō me.

Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Sayd, I will take heede to my wayes: that I offend not in my tongue.

Moneth. The viii. day.

I Will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was paine and griefe to me.

My heart was whot within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know mine ende, & the number of my dayes: that I may be certified how long I haue to liue.

Beholde, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

For man walketh in a vayne shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and can not tell who shall gather them.

And now Lord, what is my hope: truely my hope is euen in thee.

Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

I became dumbe, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

Heare my prayer, O Lord, and with thine eares consider my calling: holde not thy peace at my teares.

For I am a stranger with thee, and a sojourner: as all my fathers were.

O spare me a litle, that I may recouer my strength: before I go hence, and be no more seene.

Expectans expectaui. Psal. 40.

I wayted patiently for the Lord: and hee enclined vnto me, & heard my calling.

Hee brought mee also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

And

And he hath put a new song in my mouth: euen a thankes giuing vnto our God.

Many shall see it, and feare: and shall put their trust in the Lorde.

Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lyes.

O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughtes which are to vswarde, and yet there is no man that ordereth them vnto thee.

If I would declare them and speake of them: they should be no then I am able to expresse.

Sacrifice and meate offring thou wouldest not haue: but mine eares hast thou opened.

Burnt offrings and sacrifice for sinne hast thou not required: then said I, loe, I come.

In the volume of the booke it is written of mee, that I should fulfill thy will, O my God: I am content to doe it, yea thy lawe is within my heart.

I haue declared thy righteousnes in the great congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

I haue not kept backe thy louing mercie and trueth: from the great congregation.

Withdrawe not thou thy mercie from mee, O Lorde: let thy louing kindenesse and thy trueth alway preserue mee.

For innumerable troubles are come about mee, my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are mo in number then the heares of mine head, and my heart hath failed me.

O Lorde, let it be thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

Let them be ashamed and confounded together that seeke after my soule to destroye it: let them bee driuen backe-

ward

ward and put to rebuke that wish me euill.

Let them be desolate and rewarded with shame, that say vnto me: fye vpon thee, fye vpon thee.

Let all those that seeke thee, be ioyful, and glad in thee: and let such as loue thy saluation, say alway, the Lord be praysed.

As for me, I am poore & needy: but the Lord careth for me.

Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer

BLessed is hee that considereth the poore (& needy:) the Lord shall deliuer him in the time of trouble.

The Lord preserue him & keepe him aliue, ỳ he may bee blessed vpon earth: and deliuer not thou him into the will of his enemies.

The Lorde comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sickenesse.

I said, Lorde be mercifull vnto me: heale my soule, for I haue sinned against thee.

Mine enemies speake euill of mee: when shall hee die, and his name perish?

And if he come to see me, he speaketh vanitie: and his heart conceiueth falshode within him selfe, and when hee commeth forth, he telleth it.

All mine enemies whisper together against mee: euen against me doe they imagine this euill.

Let the sentence of guiltinesse proceede against him: & now that he lyeth, let him rise vp no more.

Yea, euen mine owne familiar friend whome I trusted: which did also eate of my bread, hath layde great wayte for me.

But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall rewarde them.

By this I knowe thou fauourest mee: that mine enemie doeth not triumphe against me.

And

And when I am in my health, thou vpholdest me: & shalt set me before thy face for euer.

Blessed be the Lord God of Israel: world without ende, Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God.

My teares haue bene my meate day and night: while they daily say vnto me, Where is now thy God.

Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

In the voyce of praise and thankes giuing: among such as keepe holy day.

Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me.

Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

My God, my soule is vexed within me: therefore wil I remember thee, concerning the land of Iordane, and ye litle hill of Hermon.

One deepe calleth another, because of the noyse of the water pipes: all thy Waues and stormes are gone ouer me.

The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

I wil say vnto the God of my strength, why hast thou forgotten me: why go I thus heauily, While the enemie oppresseth me.

My bones are smitten asunder as with a sword: While mine enemies (that trouble me) cast me in the teeth.

Namely While they say daily vnto me: Where is now thy God.

Why art thou so vexed, O my soule: and why art thou so disquieted within me.

O put thy trust in GOD: for I will yet thanke him

which

which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

Oh sende out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

Why art thou so heauie, O my soule: and why art thou so disquieted within me?

O put thy trust in God: for I wil yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

Howe thou hast driuen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

For they gate not the lande in possession through their owne sword: neither was it their owne arme that helped them.

But thy right hande and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

Thou art my king (O God:) sende helpe vnto Iacob.

Through thee will we ouerthrow our enemies: and in thy name will we treade them vnder that rise vp against vs.

For I will not trust in my bowe: it is not my sworde that shall helpe me.

But

But it is thou that saueſt vs from our enemies: and puttest them to confusion that hate vs.

We make our boast of God all day long: and wil prayse thy name for euer.

But now thou art farre off, & puttest vs to confusion: and goest not forth with our armies.

Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goods.

Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

Thou sellest thy people for nought: and takest no money for them.

Thou makest vs to be rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs.

Thou makest vs to be a byworde among the heathen: and that the people shake their heads at vs.

My confusion is dayly before me: and the shame of my face hath couered me.

For the voyce of the slaunderer and blasphemer: for the enemie and auenger.

And though all this bee come vpon vs, yet doe We not forget thee: nor behaue our selues frowardly in thy couenant.

Our heart is not turned backe: neyther our steppes gone out of thy way.

No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadowe of death.

If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not God search it out: for he knoweth the very secrets of the heart.

For thy sake also are Wee killed all the day long: and are counted as sheepe appointed to be slaine.

Up Lorde, why sleepest thou: awake, and bee not absent from vs for euer.

Wherefore hidest thou thy face: and forgettest our miserie and trouble?

For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

Arise

Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

My heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

My tongue is the pen: of a readie writer.

Thou art fairer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

Girde thee with thy sworde vpon thy thigh, O thou most mightie: according to thy worship and renoume.

Good lucke haue thou with thine honour: ride on, because of the worde of trueth, of meekenesse, and righteousnes, and thy right hand shall teach thee terrible things.

Thy arrowes are very sharpe, and the people shall bee subdued vnto thee: euen in the middes among the Kings enemies.

Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

Thou hast loued righteousnes, and hated iniquitie: wherefore God (euen thy God) hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

All thy garments smell of Myrrhe, Aloes, and Casia: out of the Iuorie palaces, whereby they haue made thee glad.

Kings daughters were among thy honourable women: vpon thy right hande did stande the Queene in a vesture of golde (wrought about with diuers colours.)

Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

So shall the King haue pleasure in thy beautie: for hee is thy Lord (God) and worship thou him.

And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

The Kings daughter is all glorious within: her clothing is of wrought golde.

Shee shalbe brought vnto the King in rayment of needle worke: the virgins that be her fellowes shall beare her company, and shalbe brought vnto thee.

With ioy and gladnesse shall they bee brought: and shall enter

enter into the kings palace.

In steade of thy fathers thou shalt haue children: whome thou mayest make princes in all landes.

I will remember thy name from one generation vnto another: therefore shall thy people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

Therefore will we not feare though the earth be moued: and though the hilles be caried into the mids of the sea.

Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

God is in the middest of her, therefore shall she not be remoued: God shall helpe her, and that right earely.

The heathen make much a doe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

The Lorde of hostes is with vs: the God of Jacob is our refuge.

O come hither, and beholde the works of the Lord: what destruction he hath brought vpon the earth.

He maketh warres to cease in al the world: he breaketh the bow, and knappeth the speare in sunder, & burneth the chariots in the fyre.

Be stil then, and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The Lorde of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

CLappe your handes together, (all yee people:) O sing vnto God with the voyce of melodie. Euening prayer.

For the LORDE is high, and to bee feared: hee is the great King vpon all the earth.

He

He shal subdue the people vnder vs: and the nations vnder our feete.

He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

God is gone vp with a merry noyse: and the Lorde with the sounde of the trumpe.

O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our King.

For God is the King of all the earth: sing ye prayses with vnderstanding.

God reigneth ouer the heathen: God sitteth vpon his holy seate.

The princes of the people are ioyned vnto the people of the God of Abraham: For God (which is very high exalted) doeth defend the earth as it were with a shielde.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praysed: in the citie of our God, euen vpon his holy hill.

The hill of Sion is a fayre place, and the ioy of the whole earth: vpon the Northside lyeth the citie of the great King, God is well knowen in her palaces, as a sure refuge.

For loe, the Kings of the earth: are gathered and gone by together.

They marueiled to see such thinges: they were astonied, and suddenly cast downe.

Feare came there vpon them, and sorowe: as vpon a woman in her trauaile.

Thou shalt breake the shippes of the sea: through the East winde.

Like as we haue heard, so haue we seene in the citie of the Lorde of hostes, in the citie of our God: God vpholdeth the same for euer.

We wayte for thy louing kindnes (O God:) in the middes of thy Temple.

O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hand is full of righteousnes.

Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgements.

walke

Walke about Sion, and goe round about her: and tell the towres thereof.

Marke well her bulwarks, set vp her houses: that ye may tell them that come after.

For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O heare ye this all ye people: ponder it with your eares all ye that dwell in the worlde.

High and lowe, rich and poore: one with another.

My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

I will incline mine eare to the parable: and shew my darke speach vpon the harpe.

wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles cõpasseth me round about:

There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

But no man may deliuer his brother: nor make agreement vnto God for him.

For it cost more to redeeme their soules: so that he must let that alone for euer.

Yea, though he liue long: and see not the graue.

For he seeth that wise men also die, and perish together: as wel as the ignorant & foolish, and leaue their riches for other.

And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

Neuertheless, man will not abide in honour: seeing hee may be compared vnto the beasts that perish, this is the way of them.

This is their foolishnesse: and their posteritie prayse their saying.

They lie in the hel like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

But God hath deliuered my soule from the place of hel: for he shal receiue me.

Be not thou afraid though one be made rich: or if the glorie of his house be increased.

For he shall cary nothing away with him when he dyeth: neither shall his pompe followe him.

For while he liued he counted himselfe an happie man: and so long as thou doest wel vnto thy selfe, men will speake good of thee.

He shall followe the generations of his fathers: and shall neuer see light.

Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lorde, euen the most mightie God, hath spoken: and called the worlde, from the rising vp of the Sunne, vnto the going downe thereof.

Out of Sion hath God appeared: in perfect beautie.

Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mightie tempest shall be stirred vp round about him.

He shall call the heauen from aboue: and the earth, that he may iudge his people.

Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

And the heauens shall declare his righteousnesse: for God is iudge himselfe.

Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

I will not reproue thee, because of thy sacrifices, or for thy burnt offeringes: because they were not alway before mee.

I will take no bullocke out of thy house: nor hee goates

out

out of thy foldes.

For all the beastes of the forest are mine: and so are the cattels vpon a thousand hilles.

I know all the foules vpon the mountaines: and the wilde beastes of the fielde are in my sight.

If I be hungry, I will not tell thee: for the whole worlde is mine, and all that is therein.

Thinkest thou that I will eate Bulles flesche: and drinke the blood of Goates?

Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

And call vpon mee in the time of trouble: so will I heare thee, and thou shalt prayse me.

But vnto the vngodly sayd God: Why doest thou preache my lawes, and takest my couenant in thy mouth?

Whereas thou hatest to bee reformed: and hast cast my wordes behinde thee.

When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceite.

Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon me (O God) after thy great goodnesse: according vnto the multitude of thy mercies, doe away mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: & my sinne is euer before me.
Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.
But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisedome secretly.
Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snowe.
Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.
Turne thy face from my sinnes: and put out all my misdeedes.
Make me a cleane heart, O God: and renue a right spirite within me.
Cast me not away from thy presence: and take not thy holy spirite from me.
O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.
Deliuer me from bloodgiltinesse, O God, thou that art the God of my health: & my tongue shal sing of thy righteousnes.
Thou shalt open my lippes (O Lord:) and my mouth shal shewe thy prayse.
For thou desirest no sacrifice, els woulde I giue it thee: but thou delightest not in burnt offerings.
The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.
O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.
Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst do mischiefe:

whereas the goodnes of God: endureth yet dayly.

Thy tongue imagineth wickednesse: and with lyes thou cutteſt like a ſharpe raſor.

Thou haſt loued vnrighteouſneſſe more then goodneſſe: and to talke of lyes more then righteouſneſſe.

Thou haſt loued to ſpeake all wordes that may doe hurt: O thou falſe tongue.

Therefore ſhall God deſtroy thee for euer: hee ſhall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

The righteous alſo ſhal ſee this, and feare: and ſhal laugh him to ſcorne.

Loe, this is the man that tooke not God for his ſtrength: but truſted vnto the multitude of his riches, and ſtrengthened himſelfe in his wickedneſſe.

As for mee, I am like a greene Oliue tree in the houſe of God: my truſt is in the tender mercy of God for euer & euer.

I will alwayes giue thankes vnto thee for that thou haſt done: and I wil hope in thy name, for thy ſaints like it well.

Dixit inſipiens. Pſal. 53.

THe foolish body hath sayde in his heart: there is no God. Euening prayer.

Corrupt are they, and become abhominable in their wickednesse: there is none that doeth good.

God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

But they are all gone out of the way, they are altogether become abhominable: there is also none that doeth good, no not one.

Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.

They were afrayde where no feare was: for God hath broken the bones of him that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

Moneth. The x. day.

Oh that the ſaluation were giuen vnto Iſrael out of Sion: oh that the Lorde would deliuer his people out of captiuitie.

Then ſhoulde Iacob reioyce: and Iſrael ſhould be right glad.

Deus in nomine. Pſal. 54.

SAue me, O God, for thy names ſake: and auenge mee in thy ſtrength.

Heare my prayer, O God: and hearken vnto the words of my mouth.

For ſtrangers are riſen vp againſt me: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

Beholde, God is my helper: the Lorde is with them that vpholde my ſoule.

Hee ſhall reward euill vnto mine enemies: deſtroy thou them in thy trueth.

An offering of a free heart will I giue thee, and prayſe thy name (O Lord:) becauſe it is ſo comfortable.

For hee hath deliuered mee out of all my trouble: and mine eye hath ſeene his deſire vpon mine enemies.

Exaudi Deus. Pſal. 55.

HEare my prayer, O God: and hide not thy ſelfe from my petition.

Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

The enemie crieth ſo, and the vngodly commeth on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

My heart is diſquieted within me: and the feare of death is fallen vpon me.

Fearefulneſſe and trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

And I ſayde, O that I had wings like a Doue: for then would I flee away, and be at reſt.

Lo, then would I get mee away farre off: and remaine in the wilderneſſe.

I would make haſte to eſcape: becauſe of the ſtormy winde and tempeſt.

Deſtroy

Destroy their tongues (O Lorde) and deuide them: for I haue spied vnrighteousnesse and strife in the citie.

Day and night they goe about within the walles thereof: mischiefe also and sorowe are in the middes of it.

Wickednesse is therein: deceite and guile go not out of their streetes.

For it is not an open enemie that hath done mee this dishonour: for then I could haue borne it.

Neither was it mine aduersarie that did magnifie himselfe against me: for then (peraduenture) I woulde haue hid my selfe from him.

But it was euen thou my companion: my guide, and mine owne familiar friende.

We tooke sweete counsel together: and walked in the house of God as friendes.

Let death come hastily vpon them, and let them go downe quicke into hell: for wickednesse is in their dwellings, and among them.

As for me, I will call vpon God: and the Lorde shal saue mee.

In the euening & morning, and at noone day will I pray, and that instantly: and he shal heare my voyce.

It is he that hath deliuered my soule in peace, frō the battaile that was against me: for there were many with me.

Yea, euen God that endureth for euer shall heare mee, and bring them downe: for they wil not turne, nor feare God.

He laide his hands vpon such as be at peace with him: and he brake his couenant.

The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes.

O cast thy burthen vpon the Lorde, and hee shall nourish thee: and shal not suffer the righteous to fall for euer.

And as for them: thou, O God, shalt bring them into the pit of destruction.

The bloodthirstie and deceitefull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Moneth. The xj. day.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto mee, O God, for man goeth about to deuoure mee: hee is dayly fighting and troubling mee.

Mine enemies are dayly in hande to swallowe me vp: for they be many that fight against mee, O thou most highest.

Neuertheleſſe, though I am sometime afrayde: yet put I my trust in thee.

I wil praise God because of his word: I haue put my trust in God, and wil not feare what flesh can do vnto me.

They dayly mistake my wordes: all that they imagine, is to do me euill.

They holde all together, and keepe themselues close: and marke my steppes, when they lay wayte for my soule.

Shall they escape for their wickednesse? thou (O God) in thy displeasure shalt cast them downe.

Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I knowe, for God is on my side.

In Gods word wil I reioyce: in the Lordes worde wil I comfort mee.

Yea in God haue I put my trust: I will not bee afrayde what man can do vnto me.

Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

For thou hast deliuered my soule frō death, & my feete from falling: that I may walke before God in ỹ light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shalbe my refuge, vntill this tyrannie be ouerpast.

I wil cal vnto the most high God: euen vnto the God that shal performe the cause which I haue in hand.

He

He shall send from heauen: and saue me from the reproofe of him that would eate me vp.

God shall sende foorth his mercy and trueth: my soule is among Lions.

And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharp sworde.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

They haue layde a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselues.

My heart is fixed, O God, my heart is fixed: I will sing and giue prayse.

Awake vp my glory, awake Lute and Harpe: I my selfe will awake right earely.

I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

For the greatnes of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psalm. 58.

ARe your minds set vpō righteousnes, O ye congregatiō: and do ye iudge ỹ thing that is right, O ye sonnes of men?

Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

The vngodly are froward euē frō their mothers wombe: assoone as they be borne they goe astray, and speake lyes.

They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

Let them consume away like a Snayle, and bee like the vntimely

vntimely fruite of a woman: and let them not see the sunne.

Or euer your pottes be made whot with thornes: so let indignation vexe him, euen as a thing that is rawe.

The righteous shall reioyce when he seeth the vengeance: he shall wash his footesteps in the blood of the vngodly.

So that a man shall say, verily there is a rewarde for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies, (O God:) defende mee from them that rise vp against me.

O deliuer mee from the wicked doers: and saue me from the bloodthirstie men.

For loe, they lye waiting for my soule: the mightie men are gathered against me without any offence or fault of me, O Lorde.

They runne and prepare themselues without my fault: arise thou therefore to helpe me, and beholde.

Stand vp (O Lorde God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednes.

They goe to & fro in the euening: they grinne like a dogge, and runne about through the citie.

Beholde, they speake with their mouth, and swords are in their lippes: for who doeth heare?

But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

My strength will I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lorde, our defence.

For the sinne of their mouth, and for the wordes of their lippes,

lippes, they shalbe taken in their pride: and why? their preaching is of cursing and lyes.

Consume them in thy Wrath, consume them, that they may perish: and knowe that it is God which ruleth in Jacob, and vnto the endes of the worlde.

And in the euening they will returne: grinne like a dogge, and will goe about the citie.

They will runne here and there for meate: and grudge if they be not satisfied.

As for mee, I will sing of thy power, and will prayse thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

Unto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psalm. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

Thou hast mooued the land, and deuided it: heale the sores thereof, for it shaketh.

Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

Therefore were thy beloued deliuered: helpe mee with thy right hand, and heare me.

God hath spoken in his holines, I will reioyce and deuide Sichem: and mete out the valley of Sucoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my lawe giuer.

Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

Who will leade me into the strong citie: Who will bring me into Edom?

Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

O be thou our helpe in trouble: for vaine is ỹ helpe of man.

Through God shall wee doe great actes: for it is hee that shall treade downe our enemies.

Exaudi

Moneth. The xii. day.

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.
From the ends of the earth wil I call vnto thee: when my heart is in heauines.
O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong towre for mee against the enemie.
I wil dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wings.
For thou, O Lorde, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.
Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.
He shall dwell before God for euer: O prepare thy louing mercie and faithfulnes, that they may preserue him.
So wil I alwayes sing prayse vnto thy name: that I may dayly perfourme my vowes.

Nonne Deo. Pſal. 62.

Morning prayer.

MY soule truely wayteth still vpon God: for of him commeth my saluation.
He verily is my strength and my saluation; he is my defence, so that I shall not greatly fall.
Howe long will ye imagine mischiefe against euery man: yee shall be slaine all the sort of you, yea as a tottering wall shall yee be, and like a broken hedge.
Their deuise is onely howe to put him out whome GOD will exalt: their delight is in lyes, they giue good wordes with their mouth, but curse with their heart.
Neuertheless, my soule waite thou still vpon God: for my hope is in him.
Hee truely is my strength and my saluation: hee is my defence, so that I shall not fall.
In GOD is my health and my glorie: the rocke of my might,

might, and in God is my truſt.

O put your truſt in him alway (ye people:) powre out your hearts before him, for God is our hope.

As for the children of men, they are but vaine: the children of men are deceitfull vpon the weightes, they are altogether lighter then vanitie it ſelfe.

O truſt not in wrong and robberie, giue not your ſelues vnto vanitie: if riches increaſe, ſet not your heart vpon them.

God ſpake once and twiſe: I haue alſo heard the ſame, that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus Deus meus. Pſalm. 63.

O God thou art my God: earely will I ſeeke thee.

My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and drie land, where no water is.

Thus haue I looked for thee in holines: that I might beholde thy power and glorie.

For thy louing kindneſſe is better then the life it ſelfe: my lips ſhall prayſe thee.

As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.

My ſoule ſhall be ſatisfied euen as it were with marowe and fatneſſe: when my mouth prayſeth thee with ioyfull lippes.

Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

Becauſe thou haſt bene my helper: therefore vnder the ſhadowe of thy wings will I reioyce.

My ſoule hangeth vpon thee: thy right hand hath vpholden me.

Theſe alſo that ſeeke the hurt of my ſoule: they ſhal go vnder the earth.

Let them fall vpon the edge of the ſword: that they may be a portion for Foxes.

But the king ſhall reioyce in God, all they alſo that ſweare by him, ſhalbe cõmended: for the mouth of them that ſpeake lyes, ſhalbe ſtopped.

Exaudi

Moneth. The xii. day.

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.

Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

Which haue whet their tongue like a ſword: and ſhoote out their arrowes, euen bitter wordes.

That they may priuily ſhoote at him which is perfect: ſuddenly doe they hit him, and feare not.

They courage them ſelues in miſchiefe: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

They imagine wickedneſſe, and practiſe it: that they keepe ſecret among themſelues, euery man in the deepe of his heart.

But God ſhall ſuddenly ſhoote at them with a ſwift arrowe: that they ſhalbe wounded.

Yea their owne tongues ſhall make them fall: inſomuch that who ſo ſeeth them, ſhall laugh them to ſcorne.

And all men that ſee it, ſhall ſay, this hath God done: for they ſhall perceiue that it is his worke.

The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhalbe glad.

Te decet hymnus. Pſal. 65.

Euening prayer.

THou, O God, art prayſed in Sion: and vnto thee ſhall the vow be performed in Hieruſalem.

Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

My miſdeedes preuaile againſt me: oh be thou mercifull vnto our ſinnes.

Bleſſed is the man whome thou chuſeſt and receiueſt vnto thee: he ſhall dwell in thy court, & ſhalbe ſatisfied with ỹ pleaſures of thy houſe, euen of thy holy temple.

Thou ſhalt ſhewe vs wonderfull things in thy righteouſnes, O God of our ſaluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad ſea.

Which

which in his strength setteth fast the mountaines: and is girded about with power.

which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.

They also that dwell in the vttermost parts of the earth, shalbe afraide at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The riuer of God is full of water: thou preparest their corne, for thou so proundest for the earth.

Thou waterest her furrowes, thou sendest rayne into the litle valleys thereof: thou makest it soft with the drops of rayne, and blessest the encrease of it.

Thou crownest the yeere with thy goodnes: & thy cloudes drop fatnesse.

They shal drop vpon the dwellings of the wildernes: and the litle hilles shall reioyce on euery side.

The foldes shalbe full of sheepe: the valleys also shal stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psalm. 66.

O Be ioyfull in God all ye lands: sing prayses vnto the honour of his name, make his prayse to be glorious.

Say vnto God, O howe wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

For all the world shal worship thee: sing of thee, and prayse thy name.

O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.

He turned the sea into drie land: so that they went through the water on foote, there did we reioyce thereof.

Hee ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt them selues.

O prayse our God (ye people:) and make the voyce of his prayse to be heard.

which holdeth our soule in life: and suffereth not our feete

feete to slippe.

For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tried.

Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

Thou sufferedst men to ride ouer our heads: wee went through fire and water, and thou broughtest vs out into a wealthy place.

I will go into thy house with burnt offrings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goates.

O come hither and hearken all ye that feare God: and I will tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tongue.

If I incline vnto wickednesse with my heart: the Lorde will not heare me.

But God hath heard me: and considered the voyce of my prayer.

Praysed be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall ỹ earth bring forth her encrease: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shal feare him.

Exurgat

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him. Morning prayer.

Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

But let the righteous bee glad and reioyce before God: let them also be merie and ioyfull.

O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpō the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

Hee is a Father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

O God, when thou wentest forth before the people: when thou wentest through the wildernes.

The earth shooke, & the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

The Lord gaue the word: great was the companie of the preachers.

Kings with their armies did flee and were discomfited: and they of the housholde deuided the spoyle.

Though ye haue lyen among the pottes, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like golde.

When the Almightie scattered Kings for their sake: then were they as white as snowe in Salmon.

As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

Why hoppe yee so yee high hilles: this is Gods hill, in the which it pleaseth him to dwell: yea, the Lorde will abide in it for euer.

The charets of God are twenty thousand, euen thousands of Angels: and the Lorde is among them as in the holy place of Sinai.

Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God might dwell among them.

Prayled be the Lorde dayly: euen the God which helpeth vs, and powreth his benefites vpon vs.

He is our God, euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

GOD shall wounde the head of his enemies: and the hearie scalpe of such a one as goeth on still in his wickednesse.

The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

It is well seene, O God, howe thou goest: howe thou my God and King goest in the Sanctuarie.

The singers goe before, the minstrels followe after: in the middest are the damosels playing with the timbrels.

Giue thankes, O Israel, vnto God the Lorde in the congregations: from the ground of the heart.

There is litle Beniamin their ruler, & the princes of Juda their counsaile: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

For thy Temples sake at Jerusalem: so shall Kings bring presents vnto thee.

When the companie of the spearemen, and multitude of the

the mightie, are scattered abroade among the beastes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

Then shall the princes come out of Egypt: the Morians land shall soone stretch out her handes vnto God.

Sing vnto God, O yee kingdomes of the earth: O sing praises vnto the Lord.

Which sitteth in the heauens ouer all from the beginning: loe, he doth sende out his voyce, yea, and that a mightie voice.

Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue mee, O God: for the waters are come in, euen vnto my soule. Euening prayer.

I sticke fast in the deepe mire where no grounde is: I am come into deepe waters, so that the floods runne ouer me.

I am wearie of crying, my throte is dry: my sight fayleth me for wayting so long vpon my God.

They that hate mee without a cause, are moe then the heares of my head: they that are mine enemies, and would destroy me giltlesse, are mightie.

I payde them the thinges that I neuer tooke: God thou knowest my simplenesse, and my faultes are not hidde from thee.

Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee, bee confounded through me, O Lord God of Israel.

And why? for thy sake haue I suffered reproofe: shame hath couered my face.

I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

For the zeale of thy house hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.

I wept and chastened my selfe with fasting: and that was turned to my reproofe.

I put on a sackecloth also: and they iested vpon me.

They that sit in the gate speake against mee: and the drunkards make songs vpon me.

But Lorde I make my prayer vnto thee: in an acceptable time.

Heare mee, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

Take mee out of the mire, that I sinke not: Oh let mee be deliuered from them that hate mee, and out of the deepe waters.

Let not the water flood drowne mee, neyther let the deepe swallowe mee vp: and let not the pitte shut her mouth vpon me.

Heare me, O Lorde, for thy louing kindenesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare me.

Drawe nigh vnto my soule, and saue it: Oh deliuer me, because of mine enemies.

Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

Thy rebuke hath broken my heart, I am ful of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

Let their table bee made a snare to take themselues withall: and let the things (that should haue bene for their wealth) be vnto them an occasion of falling.

Let their eyes be blinded that they see not: and euer bowe downe their backes.

Powre out thine indignation vpon them: & let thy wrathfull displeasure take holde of them.

Let their habitation be voyd: and no man to dwell in their tentes.

For

For they persecute him whom thou hast smitten: and they talke how they may vexe them whome thou hast wounded.

Let them fall from one wickednesse to another: and not come into thy righteousnesse.

Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

As for mee, when I am poore and in heauinesse: thy helpe (O God) shall lift me vp.

I will praise the Name of God with a song: and magnifie it with thankesgiuing.

This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

For the Lorde heareth the poore: and despiseth not his prisoners.

Let heauen and earth praise him: the sea and all that moueth therein.

For God wil saue Sion, and builde the cities of Juda: that men may dwell there, and haue it in possession.

The posteritie also of his seruants shal inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

Let them be ashamed and confounded that seeke after my soule: let them be turned backwarde and put to confusion that wish me euill.

Let them (for their rewarde) bee soone brought to shame: that cry ouer me, There, there.

But let all those that seeke thee, be ioyfull and glad in thee: and let al such as delight in thy saluatiō say alway, The Lord be praised.

As for me, I am poore and in miserie: haste thee vnto mee (O God.)

Thou art my helper and my redeemer: O Lord make no long tarying.

Moneth. The xiiij. day.

In te Domine ſperaui. Pſal. 71.

Morning prayer.

IN thee, O Lorde, haue I put my truſt, let me neuer be put to confuſion: but rid me, and deliuer me in thy righteouſneſſe, encline thine eare vnto me, and ſaue me.

Be thou my ſtrong hold, wherevnto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defēce, & my caſtle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhalbe alway of thee.

I am become as it were a monſter vnto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: (that I may ſing of thy glorie) and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeake againſt me, & they that lay waite for my ſoule, take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

Go not far frō me, O God: my God haſte thee to helpe me.

Let them bee confounded and periſh, that are againſt my ſoule: let them bee couered with ſhame and diſhonour, that ſeeke to doe me euill.

As for mee, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall dayly ſpeake of thy righteouſnes and ſaluation: for I knowe no ende thereof.

I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

Thou,

Moneth. The xiiij. day.

Thou, O God, hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne & refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy iudgements (O God:) and thy righteousnes vnto the kings sonne.

Then shall hee iudge the people according vnto right: and defende the poore.

The mountaines also shall bring peace: and the litle hilles righteousnes vnto the people.

Hee shall keepe the simple folke by their right: defende the children of the poore, and punish the wrong doer.

They shall feare thee as long as the sunne and moone endureth: from one generation to another.

Hee shall come downe like the raine into a fleece of wooll: euen as the droppes that water the earth.

In his time shall the righteous flourish: yea, and aboundance of peace, so long as the Moone endureth.

His dominion shalbe also from the one sea to the other: and from the flood vnto the worldes ende.

They that dwell in the wildernes shall kneele before him: his enemies shall licke the dust.

The Kings of Tharsis and of the Iles shal giue presents: the Kings of Arabia and Saba shall bring giftes.

All Kings shall fall downe before him: all nations shall do him seruice.

For hee shall deliuer the poore when hee crieth: the needie also, and him that hath no helper.

Hee shalbe fauourable to the simple and needie: and shall preserue the soules of the poore.

Hee shall deliuer their soules from falsehoode and wrong: and deare shall their blood be in his sight.

Hee shall liue, and vnto him shalbe giuen of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shall hee be praised.

There shalbe an heape of Corne in the earth high vpon the hilles: his fruite shall shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.

His Name shall endure for euer, his Name shall remaine vnder the sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

Blessed be the Lorde God, euen the God of Israel: which onely doeth wonderous things.

And blessed be the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen. Amen.

Quam bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

And why: I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

For they are in no perill of death: but are lustie and strong.

They come in no misfortune like other folke: neither are they plagued like other men.

And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

Their

Their eyes swel with fatnes: & they do euē what they lust.
They corrupt other, & speake of wicked blasphemie: their talking is against the most highest.
For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.
Therefore fall the people vnto them: and thereout sucke they no small aduantage.
Tush (say they) howe shoulde God perceiue it: is there knowledge in the most highest?
Loe, these are the vngodly, these prosper in the worlde, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed my hands in innocencie.
All the day long haue I bene punished: and chastened euery morning.
Yea, and I had almost saide euen as they: but loe, then should I haue condemned the generation of thy children.
Then thought I to vnderstande this: but it was too hard for me.
Untill I went into the Sanctuarie of God: then vnderstoode I the ende of these men.
Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.
Oh how suddenly doe they consume: perish, and come to a fearefull ende?
Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.
Thus my heart was grieued: and it went euen through my reines.
So foolish was I and ignorant: euen as it were a beast before thee.
Neuertheless, I am alway by thee: for thou hast holden me by my right hand.
Thou shalt guide me with thy counsaile: and after that receiue me with glorie.
Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.
My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

But it is good for mee to holde mee fast by God, to put my trust in the Lord God: and to speake of all thy workes in (the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

O thinke vpon thy Congregation: whome thou hast purchased and redeemed of olde.

Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

Lift vp thy feete, that thou mayest vtterly destroye euery enemie: which hath done euill in thy Sanctuarie.

Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.

Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

But now they breake downe all the carued worke thereof: with Axes and hammers.

They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

Yea, they said in their hearts, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

We see not our tokens, there is not one Prophete more: no not one is there among vs that vnderstandeth any more.

O God, how long shall the aduersarie doe this dishonour: how long shall the enemie blaspheme thy Name, for euer?

Why withdrawest thou thy hande: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.

Thou diddest deuide the sea through thy power: thou brakest the heads of the Dragons in the waters.

Thou smotest the heades of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

Thou

Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.

The day is thine, and the night is thine: thou hast prepared the light and the sunne.

Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

Remember this, O Lord, howe the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Looke vpon the couenant: for all the earth is full of darkenesse, and cruel habitations.

Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy Name.

Arise, O God, mainteine thine owne cause: remember how the foolish man blasphemeth thee dayly.

Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe we giue thankes: yea, vnto thee do we giue thankes. Morning prayer.

Thy Name also is so nie: and that doe thy wonderous workes declare.

When I receiue the Congregation: I shall iudge according vnto right.

The earth is weake, & all the inhabiters thereof: I beare vp the pillars of it.

I saide vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

Set not vp your horne on high: and speake not with a stiffe necke.

For promotion commeth neither from the East nor from the West: nor yet from the South.

And why? God is the Judge: he putteth downe one, and setteth vp another.

For

For in the hand of the Lorde there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

As for the dregges thereof: all the vngodly of the earth shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and praise him for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Jurie is God knowen: his Name is great in Israel.

At Salem is his tabernacle: and his dwelling in Sion.

There brake he the arrowes of the bowe: the shielde, the sword, and the battaile.

Thou art of more honour and might: then the hilles of the robbers.

The proude are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue found nothing.

At thy rebuke (O God of Jacob:) both the charet & horse are fallen.

Thou, euen thou art to be feared: and who may stande in thy sight when thou art angrie?

Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.

When God arose to iudgement: and to helpe all the meeke vpon earth.

The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.

Promise vnto the Lord your God, and keepe it, all ye that bee rounde about him: bring presents vnto him that ought to be feared.

He shall refraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

In the time of my trouble I sought the Lorde: my sore ranne and ceased not, in the night season my soule refused comfort.

When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

Thou holdest mine eyes waking: I am so feeble that I cannot speake.

I haue considered the dayes of olde: and the yeeres that are past.

I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

Will the Lorde absent himselfe for euer: and will hee be no more intreated?

Is his mercie cleane gone for euer: and is his promise come vtterly to an ende for euermore?

Hath God forgotten to be gratious: and will he shut vp his louing kindenesse in displeasure?

And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most highest.

I will remember the works of the Lord: and call to minde thy wonders of olde time.

I will thinke also of all thy workes: and my talking shall be of thy doings.

Thy way, O God, is holy: who is so great a God (as our God?)

Thou art the God that doeth wonders: and hast declared thy power among people.

Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

The waters sawe thee, O God, the waters sawe thee, and were afraide: the deapths also were troubled.

The cloudes powred out water, the ayre thundered: and thine arrowes went abroade.

The voyce of thy thunder was heard rounde about: the lightnings shone vpon the grounde, the earth was mooued, and shooke withall.

Thy way is in the sea, and thy pathes in the great waters: and thy footesteppes are not knowen.

Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Moneth. The xv. day.

Attendite populo. Psal. 78.

Euening prayer.

HEare my Lawe, O my people: encline your eares vnto the wordes of my mouth.

I will open my mouth in a parable: I will declare hard sentences of olde.

Which wee haue heard and knowen: and such as our fathers haue tolde vs.

That we should not hide them from the children of the generations to come: but to shewe the honour of the Lorde, his mightie and wonderfull workes that he hath done.

Hee made a couenant with Jacob, and gaue Israel a Lawe: which he commaunded our forefathers to teach their children.

That their posteritie might knowe it: and the children which were yet vnborne.

To the intent that when they came vp: they might shewe their children the same.

That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.

And not to bee as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battaile.

They kept not the couenant of God: and would not walke in his Lawe.

But forgate what he had done: and the wonderfull worke that he had shewed for them.

Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.

He deuided the sea, and let them goe through: he made the waters to stand on an heape.

In the day time also he ledde them with a cloude: and all the night through with a light of fire.

Hee claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great deapth.

He

He brought waters out of the stonie rocke: so that it gushed out like the riuers.

Yet for al this they sinned more against him: and prouoked the most highest in the Wildernesse.

They tempted God in their hearts: and required meate for their lust.

They spake against God also, saying: Shal God prepare a table in the Wildernesse?

Hee smote the stonie rocke indeede, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?

When the Lord heard this, he was wroth: so the fire was kindled in Jacob, & there came vp heauie displeasure against Israel.

Because they beleeued not in God: and put not their trust in his helpe.

So hee commaunded the cloudes aboue: and opened the doores of heauen.

Hee rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

So man did eate Angels foode: for hee sent them meate ynough.

He caused the East winde to blow vnder heauen: & through his power he brought in the South West winde.

He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

He let it fall among their tents: euen round about their habitation.

So they did eate & were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & slue the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

But for all this they sinned yet more: and beleeued not his wonderous workes.

Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

When hee slewe them, they sought him: and turned them earely,

earely, and enquired after God.

And they remembred that God was their strength: and that the high God was their redeemer.

Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

For their heart was not whole with him: neither continued they stedfast in his couenant.

But he was so mercifull that hee forgaue their misdeedes: and destroyed them not.

Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

For hee considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

They turned backe and tempted God: and moued the holy one in Israel.

They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

Howe hee had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.

He turned their waters into blood: so that they might not drinke of the riuers.

He sent lice among them, & deuoured them vp: and frogges to destroy them.

He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

Hee destroyed their Vines with haile stones: & their Mulberie trees with the frost.

He smote their cattel also with hailestones: and their flocks with hote thunder boltes.

Hee cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

He made a way to his indignation, & spared not their soule from death: but gaue their life ouer to the pestilence.

And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

But

But as for his owne people, he led them forth like sheepe: and caried them in the Wildernesse like a flocke.

He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

And brought them within the borders of his sanctuarie: euen to his mountaine which he purchased with his right hand.

He cast out the heathen also before them: caused their land to be deuided among them for an heritage, and made the tribes of Israel to dwell in their tentes.

So they tempted and displeased the most high God: and kept not his testimonies.

But turned their backes, and fell away like their forefathers: starting aside like a broken bowe.

For they grieued him with their hill altars: and prouoked him to displeasure with their images.

When God heard this, he was wroth: and tooke sore displeasure at Israel.

So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

He deliuered their power into captiuitie: and their beautie into the enemies hand.

He gaue his people ouer also vnto the sworde: and was wroth with his inheritance.

The fire consumed their yong men: and their maydens were not giuen to mariage.

Their Priests were slaine with the sword: and there were no widowes to make lamentation.

So the Lorde awaked as one out of sleepe: & like a Giant refreshed with wine.

He smote his enemies in the hinder partes: and put them to a perpetuall shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hill of Sion, which he loued.

And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually.

He chose Dauid also his seruant: & tooke him away from the sheepe foldes.

As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psalm. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy saintes vnto the beastes of the land.

Their blood haue they shedde like water on euery side of Hierusalem: and there was no man to bury them.

Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

Lorde, howe long wilt thou be angrie: shall thy iealousie burne like fire for euer?

Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and layde wast his dwelling place.

O remember not our olde sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.

Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

Wherefore doe the heathen say: Where is nowe their God?

O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

O let the sorowfull sighing of the prisoners come before thee:

thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psalm. 80.

HEare, O thou shepheard of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

Before Ephraim, Beniamin, and Manasses: stirre vp thy strength and come and helpe vs.

Turne vs againe, O God: shewe the light of thy countenance, and we shalbe whole.

O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shalbe whole.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Thou madest roome for it: and when it had taken roote, it filled the land.

The hilles were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

She stretched out her branches vnto the sea: & her boughs vnto the riuer.

Why hast thou then broken downe her hedge: that all they which goe by plucke off her grapes?

The wilde Bore out of the wood doeth roote it vp: and the wilde beastes of the fielde deuoure it.

Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visite this vine.

And the place of the vineyarde that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.

It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

Turne vs againe, O Lord God of hostes: shewe the light of thy countenance, and we shall be whole.

Exultate Deo. Psalm. 81.

SIng we merily vnto God our strength: make a cherefull noyse vnto the God of Jacob.

Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

Blowe vp the Trumpet in the newe Moone: euen in the time appointed, and vpon our solemne feast day.

For this was made a statute for Israel: and a lawe of the God of Jacob.

This he ordeyned in Joseph for a testimonie: when he came out of the lande of Egypt, and had heard a strange language.

I eased his shoulder from the burden: and his hands were deliuered from making the pottes.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

I prooued thee also: at the waters of strife.

Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

There shall no strange god be in thee: neither shalt thou worship any other god.

I am thy Lorde thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

But my people would not heare my voyce: and Israel would not obey me.

So I gaue them vp vnto their owne hearts lust: and let them followe their owne imaginations.

O that my people woulde haue hearkened vnto me: for if Iſrael had walked in my wayes.

I ſhoulde ſoone haue put downe their enemies: and turned my hand againſt their aduerſaries.

The haters of the Lorde ſhould haue beene founde lyars: but their time ſhould haue endured for euer.

He ſhoulde haue fedde them alſo with the fineſt wheate flowre: and with hony out of the ſtony rocke ſhould I haue ſatiſfied thee.

Deus ſtetit. Pſalm. 82.

GOd ſtandeth in the congregation of princes: hee is a iudge among goddes. Euening prayer.

Howe long will ye giue wrong iudgement: and accept the perſons of the vngodly?

Defende the poore and fatherleſſe: ſee that ſuch as be in neede and neceſſitie haue right.

Deliuer the outcaſt & poore: ſaue them from the hand of ỹ vngodly.

They wil not be learned, nor vnderſtand, but walke on ſtil in darkenes: all the foundations of the earth be out of courſe.

I haue ſaid, Ye are gods: and ye al are children of the moſt higheſt.

But ye ſhall die like men: and fall like one of the princes.

Ariſe, O God, and iudge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus quis ſimilis. Pſalm. 83.

HOlde not thy tongue, O God, keepe not ſtill ſilence: refraine not thy ſelfe, O God.

For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

They haue imagined craftily againſt thy people: and taken counſaile againſt thy ſecret ones.

They haue ſaid, Come, and let vs roote them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

For they haue cast their heads together with one consent: and are confederate against thee.

The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

Gebal, and Ammon, and Amalech: the Philistimes, with them that dwell at Tyre.

Assur also is ioyned vnto them: and haue holpen the children of Lot.

But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

Which perished at Endor: and became as the doung of the earth.

Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

Which say, Let vs take to our selues: the houses of God in possession.

O my God, make them like vnto a Wheele: and as the stubble before the Winde.

Like as the fire that burneth vp the Wood: and as the flame that consumeth the mountaines.

Persecute them euen so with thy tempest: and make them afraide with thy storme.

Make their faces ashamed, O Lorde: that they may seeke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame and perish.

And they shall knowe that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Quam dilecta. Psalm. 84.

O how amiable are thy dwellings: thou Lorde of hostes: My soule hath a desire and longing to enter into the courtes of the Lorde: my heart and my flesh reioyce in the liuing God.

Yea, the sparrowe hath found her an house, and the swallow a nest, where she may lay her yong: euen thy altars, O Lord of hostes, my King and my God.

Blessed are they that dwell in thy house: they will be alway praysing thee.

Blessed

Blessed is the man whose strength is in thee: in whose heart are thy Wayes.

Which going through the vale of miserie, use it for a Well: and the pooles are filled with water.

They will go from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

Beholde, O God, our defender: and looke vpon the face of thine anointed.

For one day in thy courtes: is better then a thousand.

I had rather be a doore keeper in the house of my GOD: then to dwell in the tents of vngodlines.

For the Lorde God is a light and defence: the Lorde will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psalm. 85.

LOrde thou art become gratious vnto thy lande: thou hast turned away the captiuitie of Jacob.

Thou hast forgiuen the offence of thy people: and couered all their sinnes.

Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

Turne vs then, O God our Sauiour: and let thine anger cease from vs.

Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

Shew vs thy mercy, O Lord: & graunt vs thy saluation.

I will hearken what the Lorde God will say concerning me: for he shall speake peace vnto his people, and to his saintes, that they turne not againe.

For his saluation is nigh them that feare him: that glorie may dwell in our land.

Mercy and trueth are met together: righteousnes & peace

haue kissed eche other.

Trueth shall florish out of the earth: and righteousnesse hath looked downe from heauen.

Yea, the Lord shall shewe louing kindnesse: and our land shall giue her encrease.

Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

Morning prayer.

BOwe downe thine eare, O Lord, and heare me: for I am poore, and in miserie.

Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

Comfort the soule of thy seruant: for vnto thee (O Lorde) do I lift vp my soule.

For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

Giue eare Lorde vnto my prayer: and ponder the voyce of mine humble desires.

In the time of my trouble I will call vpon thee: for thou hearest me.

Among the goddes there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

All nations whom thou hast made, shal come and worship thee, O Lord: and shall glorifie thy name.

For thou art great, and doest wonderous things: thou art God alone.

Teach me thy way (O Lorde) and I will walke in thy trueth: O knit my heart vnto thee, ꝟ I may feare thy name.

I will thanke thee, O Lorde my God, with all my heart: and will praise thy name for euermore.

For great is thy mercie towarde me: and thou hast deliuered my soule from the nethermost hell.

O God, the proude are risen against me: and the congregations

gations of naughtie men haue ſought after my ſoule, & haue not ſet thee before their eyes.

But thou (O Lorde God) art full of compaſſion and mercie: long ſuffering, plenteous in goodnes and trueth.

O turne thee then vnto mee, and haue mercie vpon mee: giue thy ſtrength vnto thy ſeruant, & helpe the ſonne of thine handmayde.

Shew ſome good token vpon me for good, that they which hate me may ſee it, and be aſhamed: becauſe thou Lorde haſt holpen me, and comforted me.

Fundamenta eius. Pſal. 87.

HEr foundations are vpon ỹ holy hilles: the Lorde loueth the gates of Sion, more then all the dwellings of Jacob.

Very excellẽt things are ſpokẽ of thee: thou citie of God.

I will thinke vpon Rahab and Babylon: with them that knowe me.

Beholde ye the Philiſtines alſo: and they of Tyre, with the Morians, lo, there was he borne.

And of Sion it ſhalbe reported, that hee was borne in her: and the moſt high ſhall ſtabliſh her.

The Lord ſhal rehearſe it when he writeth vp the people: that he was borne there.

The ſingers alſo and Trumpetters ſhall hee rehearſe: all my freſh ſprings ſhalbe in thee.

Domine Deus. Pſal. 88.

O Lord God of my ſaluation, I haue cryed day and night before thee: O let my prayer enter into thy preſence, encline thine eare vnto my calling.

For my ſoule is full of trouble: and my life draweth nygh vnto hell.

I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no ſtrength.

Free among the dead, like vnto them that be wounded and lye in the graue: which be out of remembrance, and are cut away from thy hand.

Thou haſt layde me in the loweſt pitte: in a place of darkeneſſe, and in the deepe.

Thine indignation lyeth hard vpon mee: and thou haſt

vexed

vexed me with all thy stormes.

Thou hast put away mine acquaintance farre from mee: and made me to be abhorred of them.

I am so fast in prison: that I can not get forth.

My sight faileth for very trouble: Lord, I haue called daily vpon thee, I haue stretched out my hands vnto thee.

Doest thou shewe wonders among the dead: or shall the dead rise vp againe and praise thee?

Shall thy louing kindnesse bee shewed in the graue: or thy faithfulnesse in destruction?

Shal thy wonderous workes be knowen in the darke: and thy righteousnes in the lande where all things are forgotten?

Vnto thee haue I cryed, O Lorde: and earely shall my prayer come before thee.

Lorde, why abhorrest thou my soule: and hidest thou thy face from me?

I am in miserie, and like vnto him that is at the poynt to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone me.

They came rounde about mee daily like water: and compassed me together on euery side.

My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

MY song shall be alway of the louing kindnesse of the Lorde: with my mouth will I euer be shewing thy trueth, from one generation to an other.

For I haue said, Mercie shall bee sette vp for euer: thy trueth shalt thou stablish in the heauens.

I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

Thy seede will I stablish for euer: and set vp thy throne from

from one generation to another.

O Lorde, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation of the saintes.

For who is he among the cloudes: that shall bee compared vnto the Lord?

And what is he among the gods: that shall be like vnto the Lord?

God is very greatly to be feared in the counsaile of ỹ saints: and to be had in reuerence of all them that are about him.

O Lorde God of hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.

The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and al that therein is.

Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

Righteousnesse and equitie is the habitation of thy seate: mercy and trueth shall goe before thy face.

Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenance.

Their delight shall be daily in thy name: and in thy righteousnesse shall they make their boast.

For thou art the glorie of their strength: and in thy louing kindenesse thou shalt lift vp our hornes.

For the Lord is our defence: the holy one of Israel is our King.

Thou spakest sometime in visions vnto thy Saintes, and saydest: I haue layde helpe vpon one that is mightie, I haue exalted one chosen out of the people.

I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

My hande shall holde him fast: and my arme shall strengthen him.

The

The enemie shall not be able to do him violence: the sonne of wickednesse shall not hurt him.

I shall smite downe his foes before his face: and plague them that hate him.

My trueth also and my mercy shall be with him: and in my name shall his horne be exalted.

I will set his dominion also in the sea: and his right hand in the floods.

He shall call me, Thou art my father: my God, and my strong saluation.

And I will make him my first borne: higher then ỹ Kings of the earth.

My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.

His seede also will I make to endure for euer: and his throne as the dayes of heauen.

But if his children forsake my lawe: and walke not in my iudgements.

If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.

Neuertheless, my louing kindnes will I not vtterly take from him: nor suffer my trueth to faile.

My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holinesse that I will not fayle Dauid.

His seede shall endure for euer: and his seate is like as the sunne before me.

Hee shall stand fast for euermore as the moone: and as the faithfull witnesse in heauen.

But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

Thou hast broken the couenant of thy seruaunt: and cast his crowne to the grounde.

Thou hast ouerthrowen all his hedges: and brokē downe his strong holdes.

All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

Thou

Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

Thou haſt taken away the edge of his ſwoꝛde: and giueſt him not victoꝛie in the battaile.

Thou haſt put out his gloꝛy: and caſt his thꝛone downe to the ground.

The dayes of his youth haſt thou ſhoꝛtened: and couered him with diſhonour.

Loꝛd, howe long wilt thou hide thy ſelfe, foꝛ euer: and ſhal thy wꝛath burne like fire?

Oh remember howe ſhoꝛt my time is: wheꝛefoꝛe haſt thou made all men, foꝛ nought?

What man is he that liueth, and ſhal not ſee death: and ſhal he deliuer his ſoule from the hand of hell?

Loꝛde, where are thy olde louing kindneſſes: which thou ſwareſt vnto Dauid in thy trueth?

Remember (Loꝛd) the rebuke that thy ſeruants haue: and howe I doe beare in my boſome the rebukes of many people.

Wherewith thine enemies haue blaſphemed thee, and ſlandered the footeſteps of thine anointed: pꝛaiſed be the Loꝛd foꝛ euermoꝛe. Amen. Amen.

Domine, refugium. Pſal. 90.

LOꝛde, thou haſt bene our refuge: from one generation to another. Morning prayer.

Befoꝛe the mountaynes were bꝛought fooꝛth, oꝛ euer the earth and the woꝛlde were made: thou art God from euerlaſting, & woꝛld without ende.

Thou turneſt man to deſtruction: againe thou ſaieſt, come againe yee childꝛen of men.

Foꝛ a thouſande yeeres in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoone as thou ſcatteꝛeſt them, they are euen as aſleepe: and fade away ſuddenly like graſſe.

In the moꝛning it is greene, and groweth vp: but in the euening

euening is cut downe, dried vp, and withered.

For we consume away in thy displeasure: and are afraide at thy wrathfull indignation.

Thou hast set our misdeedes before thee: & our secret sinnes in the light of thy countenance.

For when thou art angry, all our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.

The dayes of our age are threescore yeeres and tenne, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

O teach vs to nomber our daies: that wee may applie our hearts vnto wisedome.

Turne thee againe (O Lorde) at the last: and bee gratious vnto thy seruants.

O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the daies of our life.

Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeres wherin we haue suffred aduersitie.

Shewe thy seruantes thy worke: and their children thy glorie.

And the glorious maiestie of the Lord our God be vpõ vs: prosper thou the worke of our handes vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shal abide vnder the shadowe of the almightie.

I will say vnto the Lord, thou art my hope and my strong holde: my God, in him will I trust.

For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

Hee shall defende thee vnder his wings, and thou shalt bee safe vnder his fethers: his faithfulnesse and trueth shalbe thy shielde and buckler.

Thou shalt not bee afraide for any terror by night: nor for the arrowe that flieth by day.

For

Moneth. The xviij. day.

For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

For thou Lorde art my hope: thou hast set thine house of defence very high.

There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

For he shall giue his angels charge ouer thee: to keepe thee in all thy waies.

They shall beare thee in their handes: that thou hurt not thy foote against a stone.

Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou treade vnder thy feete.

Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my name.

He shall cal vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

With long life will I satisfie him: and shewe him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing praises vnto thy name, O most highest.

To tell of thy louing kindnesse earely in the morning: and of thy trueth in the night season.

Upon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

For thou Lorde hast made mee glad through thy workes: and I will reioyce in giuing praise for the operations of thy handes.

O Lord, how glorious are thy workes: and thy thoughts are very deepe.

An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

When the vngodly are greene as the grasse, & when all the

workers

workers of wickednes do florish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

For loe, thine enemies (O Lorde) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroied.

But my horne shalbe exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of ỹ wicked that rise vp against mee.

The righteous shall florishe like a palme tree: and shall spread abroad like a Cedar in Libanus.

Such as bee planted in the house of the Lorde: shall florish in the courtes (of the house) of our God.

They also shall bring forth more fruite in their age: and shalbe fat and well liking.

That they may shew howe true the Lord my strength is: and that there is no vnrighteousnes in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lorde is king, and hath put on glorious apparell: the Lorde hath put on his apparell, and girded himselfe with strength.

He hath made the round worlde so sure: that it can not be moued.

Euer since the world began hath thy seate beene prepared: thou art from euerlasting.

The floods are risen (O Lorde) the floods haue lift vp their voyce: the floods lift vp their waues.

The waues of the sea are mightie, and rage horriblie: but yet the Lord that dwelleth on high is mightier.

Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lorde God to whome vengeance belongeth: thou God to whome vengeance belongeth, shewe thy selfe.

Arise thou iudge of the world: and reward the proude after their deseruing.

Lord,

Lord, how long shall the vngodly: how long shall the vngodly triumph:

How long shall all wicked doers speake so disdainefully: and make such proud boasting:

They smite downe thy people, O Lord: and trouble thine heritage.

They murther the widowe and the stranger: and put the fatherlesse to death.

And yet they say, Tush, the Lord shal not see: neither shall the God of Jacob regard it.

Take heede yee vnwise among the people: O yee fooles, when will ye vnderstand:

He that planted the eare, shal he not heare: or he that made the eye, shall he not see:

Or hee that nurtureth the heathen: it is hee that teacheth man knowledge, shall not he punish:

The Lord knoweth the thoughts of man: that they are but vaine.

Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy lawe.

That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

For the Lord will not faile his people: neither will he forsake his inheritance.

Until righteousnesse turne againe vnto iudgement: al such as be true in heart shall folow it.

Who will rise vp with mee against the wicked: or who will take my part against the euill doers:

If the Lorde had not helped me: it had not failed but my soule had bene put to silence.

But when I saide my foote hath slipped: thy mercie (O Lord) helde me vp.

In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a lawe:

They gather them together against the soule of the righteous: and condemne the innocent blood.

But the Lorde is my refuge: and my God is the strength of my confidence.

Hee shall recompence them their wickednesse, and destroy them in their owne malice: yea, the Lorde our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

OCome, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanks giuing: and shewe our selues glad in him with Psalmes.

For the Lorde is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: & the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the Lord our maker.

For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Vnto whome I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

OSing vnto the Lord a new song: sing vnto the Lorde all the whole earth.

Sing vnto the Lord, and prayse his name: bee telling of his saluation from day to day.

Declare his honour vnto the heathen: and his wonders

vnto

vnto all people.

For the Lord is great, and cannot worthily be prayed: he is more to be feared then all gods.

As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

Glory and worship are before him: power and honour are in his sanctuarie.

Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

Ascribe vnto the Lorde the honour due vnto his name: bring presents, and come into his courtes.

O worship the Lorde in the beautie of holinesse: let the whole earth stand in awe of him.

Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world so fast that it can not be mooued, and how that hee shall iudge the people righteously.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

Let the fielde be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

Cloudes and darkenes are round about him: righteousnes and iudgement are the habitation of his seate.

There shall goe a fire before him: & burne vp his enemies on euery side.

His lightnings gaue shine vnto the worlde: the earth sawe it, and was afraide.

The hilles melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

The heauens haue declared his righteousnesse: and al the people haue seene his glory.

Confounded be all they that worship carued images, and

that delight in vaine gods: worship him all yee gods.

Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

O yee that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules of his saintes, he shal deliuer them from the hand of the vngodly.

There is sprong vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

Reioyce in the Lord ye righteous: and giue thanks for a remembrance of his holines.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a newe song: for he hath done marueylous things.

With his owne right hande, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thankes.

Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With trumpets also and shaumes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwel therein.

Let the floods clap their hands, and let the hilles be ioyful together before the Lord: for he is come to iudge the earth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lorde is king, bee the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

vnquiet.

The Lord is great in Sion: and high aboue all people.

They shall giue thankes vnto thy name: which is great, wonderfull, and holy.

The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

Moses & Aaron among his priests, and Samuel among such as call vpon his name: these called vpon the Lorde, and he heard them.

He spake vnto them out of the cloudie pillar: for they kept his testimonies, and the law that he gaue them.

Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his holy hil: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyful in the Lord all ye landes: serue the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God, it is hee that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

O goe your way into his gates with thankes giuing, and into his courts with prayse: be thankefull vnto him, & speake good of his name.

For the Lorde is gratious, his mercie is euerlasting: & his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

My song shall bee of mercie and iudgement: vnto thee, O Lord, will I sing.

O let me haue vnderstanding: in the way of godlines.

When wilt thou come vnto me: I will walke in my house with a perfite heart.

I will take no wicked thing in hande, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

A froward heart shal depart from me: I will not know a

Wicked person.

Who so priuily slaundereth his neighbour: him will I destroy.

Who so hath also a proud looke, and high stomacke: I will not suffer him.

Mine eyes looke vnto such as be faithfull in the lande: that they may dwel with me.

Who so leadeth a godly life: he shall be my seruant.

There shall no deceitfull person dwell in my house: he that telleth lies shall not tary in my sight.

I shal soone destroy al the vngodly that are in ỹ land: that I may roote out all wicked doers from the citie of the Lorde.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right soone.

For my dayes are cõsumed away like smoke: and my bones are brent vp as it were a firebrand.

My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

For the voyce of my groning: my bones will scarce cleaue to my flesh.

I am become like a Pelicane in the wildernes: and like an Owle that is in the desert.

I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

My dayes are gone like a shadowe: and I am withered like grasse.

But

But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

And why? thy seruantes thinke vpon her stones: and it pitieth them to see her in the dust.

The heathen shall feare thy name, O Lorde: and all the kinges of the earth thy maiestie.

When the Lorde shall builde vp Sion: and when his glorie shall appeare.

When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

This shall bee written for those that come after: and the people which shalbe borne, shall prayse the Lord.

For he hath looked downe from his sanctuarie: out of the heauen did the Lord behold the earth.

That he might heare the mournings of such as be in captiuitie: and deliuer the children appoynted vnto death.

That they may declare the name of the Lord in Sion: and his worship at Hierusalem.

When the people are gathered together: & the kingdomes also to serue the Lord.

He brought downe my strength in my iourney: & shortened my dayes.

But I sayde, O my God, take me not away in the middest of mine age: as for thy yeres they endure throughout all generations.

Thou Lord in the beginning hast layde the foundation of the earth: and the heauens are the worke of thy hands.

They shall perish, but thou shalt endure: they all shall waxe olde as doeth a garment.

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeres shall not fayle.

The children of thy seruants shal continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRayse the Lord, O my soule: and all that is within mee, prayse his holy name.

Moneth. The xx. day.

Prayse the Lorde, O my soule: and forget not all his benefites.

Which forgiueth all thy sinne: and healeth all thine infirmities.

Which saueth thy life from destruction: & crowneth thee with mercie and louing kindnesse.

Which satisfyeth thy mouth with good things: making thee yong and lustie as an Eagle.

The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

He shewed his wayes vnto Moses: his workes vnto the children of Israel.

The Lord is full of compassion and mercie: long suffering and of great goodnes.

He wil not alway be chiding: neither keepeth he his anger for euer.

He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

For looke howe high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto them that feare him.

For he knoweth whereof we be made: he remembreth that we are but dust.

The dayes of man are but as grasse: for he flourisheth as a flower of the field.

For as soone as the winde goeth ouer it, it is gone: and the place thereof shal know it no more.

But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

Euen vpon such as keepe his couenant: and thinke vpon his commaundements to doe them.

The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

O prayse the Lorde, yee angels of his, yee that excell in strength:

strength: ye that fulfill his commandement, and hearken vnto the voyce of his wordes.

O prayse the Lord all ye his hostes: ye seruants of his that doe his pleasure.

O speake good of the Lord all ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRayse the Lorde, O my soule: O Lorde my God, thou art become exceeding glorious, thou art clothed with maiestie and honour. Euening prayer.

Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtaine.

Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

He maketh his angels spirits: and his ministers a flaming fire.

He layde the foundations of the earth: that it neuer should moue at any time.

Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

They goe vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

Thou hast set them their boundes, which they shall not passe: neither turne againe to couer the earth.

He sendeth the springs into the riuers: which runne among the hilles.

All beastes of the field drinke thereof: and the wilde Asses quenche their thirst.

Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

He bringeth foorth grasse for the cattell: and greene herbe for

for the seruice of men.

That he may bring foode out of the earth, and Wine that maketh glad the heart of man: and oyle to make him a chere-full countenance, and bread to strength mans heart.

The trees of the Lord also are ful of sap: euen the Cedars of Libanus, which he hath planted.

Wherein the birdes make their nestes: and the Firre trees are a dwelling for the Storke.

The high hilles are a refuge for the Wilde Goates: and so are the stonie rockes for the Conies.

He appointed ỹ Moone for certaine seasons: & the Sunne knoweth his going downe.

Thou makest darkenes, that it may be night: Wherein all the beastes of the forest doe moue.

The Lions roaring after their pray: doe seeke their meate at God.

The sunne ariseth, and they get them away together: and lay them downe in their dennes.

Man goeth foorth to his Worke, and to his labour: vntill the euening.

O Lorde, how manifolde are thy Workes: in Wisedome hast thou made them all, the earth is full of thy riches.

So is the great and Wide sea also: Wherein are things creeping innumerable, both small and great beastes.

There goe the ships, and there is that Leuiathan: Whom thou hast made to take his pastime therein.

These wayte all vpon thee: that thou mayest giue them meate in due season.

When thou giuest it them, they gather it: and When thou openest thy hand, they are filled With good.

When thou hidest thy face, they are troubled: When thou takest away their breath, they die, and are turned againe to their dust.

When thou lettest thy breath goe forth, they shalbe made: and thou shalt renue the face of the earth.

The glorious maiestie of the Lorde shall endure for euer: the Lord shall reioyce in his Workes.

The earth shall tremble at the looke of him: if hee doe but touch

touch the hilles, they shall smoke.

I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

And so shal my words please him: my ioy shalbe in ỹ Lord.

As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an end: prayse thou the Lorde, O my soule, prayse the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his name: tell the people what things he hath done.

O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

Reioyce in his holy name: let the heart of thē reioyce that seeke the Lord.

Seeke ỹ Lord and his strength: seeke his face euermore.

Remember the marueilous works that he hath done: his wonders, and the iudgements of his mouth.

O ye seede of Abraham his seruant: yee children of Jacob his chosen.

He is the Lorde our God: his iudgements are in all the world.

He hath bene alway mindfull of his couenant and promise: that he made to a thousand generations.

Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

And appointed the same vnto Jacob for a lawe: and to Israel for an euerlasting testament.

Saying, Unto thee will I giue the land of Chanaan: the lot of your inheritance.

When there were yet but a fewe of them: and they strangers in the land.

What time as they went from one nation to another: from one kingdome to another people.

He suffered no man to doe them wrong: but reproued euen kings

kings for their sakes.

Touche not mine anoynted: and doe my Prophetes no harme.

Moreouer, hee called for a dearth vpon the lande: and destroyed all the prouision of bread.

But he had sent a man before them: euen Joseph which was solde to be a bonde seruant.

Whose feete they hurt in the stockes: the yron entred into his soule.

Until the time came that his cause was knowen: the Word of the Lord tryed him.

The king sent and deliuered him: the prince of the people let him goe free.

Hee made him lorde also of his house: and ruler of all his substance.

That hee might informe his princes after his will: and teach his Senators wisedome.

Israel also came into Egypt: and Jacob was a straunger in the land of Ham.

And hee encreased his people exceedingly: and made them stronger then their enemies.

Whose heart turned, so that they hated his people: & dealt vntruely with his seruants.

Then sent he Moses his seruant: and Aaron whome hee had chosen.

And these shewed his tokens among them: and Wonders in the land of Ham.

He sent darkenesse, and it was darke: and they were not obedient vnto his Worde.

He turned their waters into blood: and slue their fish.

Their land brought forth frogges: yea, euen in their kings chambers.

He spake the Worde, and there came all maner of flies: and lice in all their quarters.

He gaue them hailestones for rayne: and flames of fire in their land.

He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

He

He ſpake the worde, and the graſhoppers came, and caterpillers innumerable: and did eate vp all the graſſe in their land, and deuoured the fruite of their ground.

He ſmote all the firſt borne in their land: euen the chiefe of all their ſtrength.

Hee brought them forth alſo with ſiluer and golde: there was not one feeble perſon among their tribes.

Egypt was glad at their departing: for they were afrayde of them.

He ſpread out a cloude to be a couering: & fire to giue light in the night ſeaſon.

At their deſire he brought quayles: and he filled them with the bread of heauen.

He opened the rocke of ſtone, and the waters flowed out: ſo that riuers ran in drie places.

For why? he remembred his holy promiſe: and Abraham his ſeruant.

And he brought forth his people with ioy: and his choſen with gladneſſe.

And gaue them the landes of the heathen: and they tooke the labours of the people in poſſeſſion.

That they might keepe his ſtatutes: & obſerue his lawes.

Confitemini Domino. Pſal. 106.

O Giue thankes vnto the Lorde, for he is gratious: and his mercie endureth for euer. Euening prayer.

Who can expreſſe the noble actes of the Lord: or ſhewe forth all his prayſe?

Bleſſed are they that alway keepe iudgement: and doe righteouſneſſe.

Remember me, O Lord, according to the fauour that thou beareſt vnto thy people: O viſite me with thy ſaluation.

That I may ſee the felicitie of thy choſen: and reioyce in the gladneſſe of thy people, and giue thanks with thine inheritance.

We haue ſinned with our Fathers: we haue done amiſſe, and dealt wickedly.

Our fathers regarded not thy wonders in Egypt, neyther kept they thy great goodneſſe in remembrance: but were

were disobedient at the sea, euen at the red sea.

Neuertheless, he helped them for his names sake: that he might make his power to be knowen.

He rebuked the red sea also, and it was dryed vp: so hee led them thorowe the deepe, as thorowe a wildernesse.

And he saued them from the aduersaries hande: and deliuered them from the hand of the enemie.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleeued they his words: & sang prayse vnto him.

But within a while they forgat his workes: and would not abide his counsel.

But lust came vpon them in the wildernesse: & they tempted God in the desert.

And he gaue them their desire: and sent leannesse withall into their soule.

They angred Moses also in the tents: and Aaron ỹ Saint of the Lord.

So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

And the fire was kindled in their company: the flame burnt vp the vngodly.

They made a Calfe in Horeb: and worshipped the molten image.

Thus they turned their glory: into the similitude of a calfe that eateth hay.

And they forgate God their Sauiour: which had done so great things in Egypt.

Wonderous workes in the land of Ham: & fearefull things by the red sea.

So he said he would haue destroyed them, had not Moses his chosen stande before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

But murmured in their tents: and hearkened not vnto the voyce of the Lord.

Then lift hee vp his hande against them: to ouerthrowe them

them in the wilderneſſe.

To caſt out their ſeede among the nations: and to ſcatter them in the landes.

They ioyned themſelues vnto Baal Peor: and ate the offrings of the dead.

Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

Then ſtoode vp Phinees, & prayed: & ſo the plague ceaſed.

And that was counted vnto him for righteouſneſſe: amõg all poſterities for euermore.

They angred him alſo at the waters of ſtrife: ſo that hee puniſhed Moſes for their ſakes.

Becauſe they prouoked his ſpirit: ſo that he ſpake vnadui-ſedly with his lippes.

Neither deſtroyed they the heathen: as ỹ Lord commanded them.

But were mingled among the heathen: and learned their workes.

In ſo much that they worſhipped their idoles, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuils.

And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whome they offered vnto the idoles of Chanaan, and the land was defiled with blood.

Thus were they ſtayned with their owne workes: and went a whoring with their owne inuentions.

Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.

And hee gaue them ouer into the hand of the heathen: and they that hated them were lords ouer them.

Their enemies oppreſſed them: & had them in ſubiection.

Many a time did he deliuer them: but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

Neuertheleſſe, when he ſawe their aduerſitie: hee heard their complaint.

Hee thought vpon his couenant, and pitied them accor-ding vnto the multitude of his mercies: yea, he made all

thoſe

thole that had led them away captiue to pitie them.

Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy name, and make our boast of thy prayse.

Blessed be the Lord God of Israel, from euerlasting, and world without ende: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.



Giue thankes vnto the Lorde, for he is gracious: & his mercy endureth for euer.

Let the ꝑ giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemie.

And gathered them out of the lands, from the East and from the West: from the North and from the South.

They went astray in the wildernesse out of the way: and found no citie to dwell in.

Hungrie and thirstie: their soule fainted in them.

So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

He led them forth by the right way: that they might goe to the citie where they dwelt.

O that men would therfore prayse ꝯ Lord for his goodnes: and declare the wonders that he doeth for ꝯ children of men.

For he satisfieth ꝯ emptie soule: and filleth the hungry soule with goodnesse.

Such as sit in darkenesse and in the shadowe of death: being fast bound in miserie and yron.

Because they rebelled against the words of the Lord: and lightly regarded the counsaile of the most high.

He also brought downe their heart through heauines: they fell downe, and there was none to helpe them vp.

So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

For he brought them out of darkenesse, and out of the shadowe of death: and brake their bondes in sunder.

O that

Moneth. The xxii. day.

O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

For he hath broken the gates of brasse: & smitten the barres of yron in sunder.

Foolish men are plagued for their offence: and because of their wickednesse.

Their soule abhorred all maner of meate: and they were euen hard at deathes doore.

So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

He sent his worde and healed them: and they were saued from their destruction.

O that men woulde therefore prayse the Lorde for his goodnesse: and declare the wonders that he doeth for the children of men.

That they woulde offer vnto him the sacrifice of thankes giuing: and tell out his workes with gladnesse.

They that goe downe to the sea in ships: and occupie their businesse in great waters.

These men see the workes of the Lorde: and his wonders in the deepe.

For at his word the stormie winde ariseth: which lifteth vp the waues thereof.

They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

They reele to and fro, and stacker like a drunken man: and are at their wittes ende.

So when they cry vnto the Lorde in their trouble: he deliuereth them out of their distresse.

For he maketh the storme to cease: so that ẏ waues thereof are still.

Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be.

O that men woulde therefore prayse the Lorde for his goodnes: and declare the wonders that hee doeth for the children of men.

That they woulde exalt him also in the congregation of

the people: and prayse him in the seate of the elders.

Which turneth the floods into a wildernesse: and drieth vp the water springs.

A fruitfull lande maketh he barren: for the wickednesse of them that dwell therein.

Againe he maketh the wildernesse a standing water: and water springs of a dry ground.

And there he setteth the hungry: that they may build them a citie to dwell in.

That they may sowe their lande, and plant vineyardes: to yeelde them fruites of increase.

He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.

Though hee suffer them to be euill entreated through tyrants: and let them wander out of the way in the wildernes.

Yet helpeth hee the poore out of miserie: and maketh him housholdes like a flocke of sheepe.

The righteous wil consider this, & reioyce: and the mouth of all wickednesse shalbe stopped.

Who so is wise, Will ponder these things: and they shal vnderstand the louing kindnesse of the Lord.

Paratum cor meum. [Psal. 108.

Euening prayer.

O God, my heart is readie (my heart is readie:) I will sing and giue prayse with the best member that I haue.

Awake thou Lute and harpe: I my selfe will awake right early.

I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thyselfe (O God) aboue the heauens: and thy glory aboue all the earth.

That thy beloued may bee deliuered: let thy right hande saue

ſaue them, and heare thou me.

God hath ſpoken in his holineſſe: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

Juda is my lawgiuer, Moab is my waſhpot: ouer Edom wil I caſt out my ſhoe, vpon the Philiſtines wil I triumph.

Who will leade me into the ſtrong citie: and who will bring me into Edom?

Haſt not thou forſaken vs, O God: and wilt not thou God goe forth with our hoſtes?

O helpe vs againſt the enemie: for vaine is the help of man.

Through God we ſhal do great actes: and it is he that ſhal treade downe our enemies.

Deus laudem. Pſal. 109.

HOlde not thy tongue, O God of my praiſe: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

And they haue ſpoken againſt me with falſe tongues: they compaſſed me about alſo with wordes of hatred, and fought againſt me without a cauſe.

For the loue that I had vnto them, loe, they take nowe my contrary part: but I giue my ſelfe vnto prayer.

Thus haue they rewarded me euill for good: & hatred for my good will.

Set thou an vngodly man to bee ruler ouer him: and let Satan ſtand at his right hand.

When ſentence is giuen vpon him, let him be condemned: & let his prayer be turned into ſinne.

Let his dayes be fewe: and let another take his office.

Let his children be fatherleſſe: and his wife a widowe.

Let his children be vagabondes, and begge their bread: let them ſeeke it alſo out of deſolate places.

Let the extortioner conſume all that he hath: and let the ſtrangers ſpoyle his labour.

Let there bee no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.

Let his poſteritie be deſtroyed: and in the next generation

let his name be cleane put out.

Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.

And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.

His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore shal it be farre from him.

Hee clothed himselfe with cursing like as with a rayment: and it shal come into his bowels like water, and like oyle into his bones.

Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

But deale thou with me (O Lord God) according vnto thy name: for sweete is thy mercy.

O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

I go hence like the shadow that departeth: and am driuen away as the Grashopper.

My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

Helpe me (O Lord my God:) oh saue me according to thy mercie.

And they shal knowe howe that this is thy hand: and that thou Lord hast done it.

Though they curse, yet blesse thou: and let them bee confounded that rise vp against me, but let thy seruant reioyce.

Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

As for me, I wil giue great thankes vnto the Lorde with my mouth: and praise him among the multitude.

For

For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit Dominus. Psal. 110.



The Lorde sayde vnto my Lorde: sit thou on my right hande, vntill I make thine enemies thy foote-stoole. Morning prayer.

The Lord shall sende the rod of thy power out of Sion: be thou ruler euen in the middes amõg thine enemies.

In the day of thy power shal the people offer thee free wil offerings with an holy worship: the dewe of thy birth is of the wombe of the morning.

The Lord sware, and wil not repent: thou art a Priest for euer, after the order of Melchisedech.

The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

He shall iudge among the heathen, he shal fill ỹ places with the dead bodies: and smite in sunder the heads ouer diuers countreyes.

He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the congregation.

The works of the Lord are great: sought out of al them that haue pleasure therein.

His worke is worthy to be prayed and had in honour: and his righteousnesse endureth for euer.

The merciful and gracious Lord hath so done his marueilous works: that they ought to be had in remembrance.

He hath giuen meate vnto them that feare him: hee shal euer be mindefull of his couenant.

He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

The workes of his handes are veritie and iudgement: all

his commandements are true.

They stand fast for euer and euer: and are done in trueth & equitie.

He sent redemption vnto his people: hee hath commanded his couenant for euer, holy and reuerent is his name.

The feare of the Lorde is the beginning of Wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lorde: he hath great delight in his commandements.

His seede shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

Riches and plenteousnes shalbe in his house: and his righteousnesse endureth for euer.

Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

A good man is mercifull and lendeth: and will guide his wordes with discretion.

For he shal neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

He wil not be afraid for any euil tidings: for his heart standeth fast, and beleeueth in the Lord.

His heart is stablished and will not shrinke: vntil he see his desire vpon his enemies.

He hath dispersed abroade and giuen to the poore: and his righteousnesse remayneth for euer, his horne shall bee exalted with honour.

The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shal perish.

Laudate pueri. Psal. 113.

PRaise the Lorde (ye seruantes:) O praise the name of the Lord.

Blessed be the name of the Lorde: from this time forth for euermore.

The Lordes name is praysed: from the rising vp of the Sunne, vnto the going downe of the same.

The Lord is high aboue all heathen: and his glory aboue the heauens.

Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth himselfe to beholde the things that are in heauen and earth:

He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people. Euening prayer.

Juda was his sanctuarie: and Israel his dominion.

The sea saw that, and fled: Jordan was driuen backe.

The mountaines skipped like Rammes: and the litle hilles like yong sheepe.

What ailed thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driuen backe:

Ye mountaines that ye skipped like Rammes: and ye litle hilles like yong sheepe:

Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

Which turned the harde rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the prayse: for thy louing mercy, and for thy truethes sake.

Wherefore shal the heathen say: Where is now their God:

As for our God, he is in heauen: he hath done whatsoeuer pleased him.

Their idoles are siluer & gold: euen ẏ worke of mens hands.

They haue mouthes, and speake not: eyes haue they, and see not.

They haue eares, and heare not: noses haue they, and smell not.

They haue handes, and handle not, feete haue they, and walke not: neither speake they through their throte.

They that make them, are like vnto them: and so are all such as put their trust in them.

But thou house of Israel, trust thou in the Lorde: hee is their succour and defence.

Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defender.

The Lorde hath bene mindefull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

He shal blesse them that feare the Lord: both small & great.

The Lord shal encrease you more and more: you and your children.

Ye are the blessed of ỹ Lorde: Which made heauen & earth.

All the whole heauens are the Lordes: the earth hath he giuen to the children of men.

The dead prayse not thee, O Lorde: neyther all they that goe downe into the silence.

But we wil prayse the Lord: from this time forth for euermore. Prayse the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lorde hath heard the voice of my prayer.

That he hath enclined his eare vnto me: therefore wil I call vpon him as long as I liue.

The snares of death compassed me round about: and the paines of hell gat holde vpon me.

I shall finde trouble and heauinesse, and I shall call vpon the name

name of the Lord: O Lord I beseech thee deliuer my soule.

Gratious is the Lord and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in miserie, and he helped me.

Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

I will walke before the Lord: in the land of the liuing.

I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are lyars.

What reward shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

I will receiue the cup of saluation: and call vpon the name of the Lorde.

I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde, is the death of his saints.

Beholde (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaide, thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lord.

I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the middes of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psalm. 117.

O Prayse the Lorde all yee heathen: prayse him all yee nations.

For his mercifull kindenesse is euer more and more towarde vs: and the trueth of the Lorde endureth for euer. Prayse the Lord.

Confitemini Domino. Psalm. 118.

O Giue thankes vnto the Lord, for he is gratious: because his mercie endureth for euer.

Let Israel now confesse that he is gratious: and that his mercie endureth for euer.

Let

Let the house of Aaron nowe confesse: that his mercie endureth for euer.

Yea, let them nowe that feare the Lorde confesse: that his mercie endureth for euer.

I called vpon the Lord in trouble: and the Lord heard me at large.

The Lord is on my side: I wil not feare what man doeth vnto me.

The Lord taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.

It is better to trust in the Lord: then to put any confidence in man.

It is better to trust in the Lord: then to put any confidence in princes.

All nations compassed me round about: but in the name of the Lord will I destroy them.

They kept mee in on euery side, they kept mee in (I say) on euery side: but in the name of the Lord will I destroy them.

They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I will destroy them.

Thou hast thrust sore at me, that I might fal: but the Lord was my helpe.

The Lord is my strength and my song: and is become my saluation.

The voyce of ioye and health is in the dwellings of the righteous: the right hande of the Lorde bringeth mightie things to passe.

The right hand of the Lorde hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

I will not die, but liue: and declare the works of the Lord.

The Lord hath chastened and corrected me: but hee hath not giuen me ouer vnto death.

Open me the gates of righteousnes: that I may goe into them, and giue thankes vnto the Lord.

This is the gate of ꝯ Lord: the righteous shal enter into it.

I wil thanke thee, for thou hast heard me: and art become my saluation.

The same stone which the builders refused: is become the head stone in the corner.

This is the Lords doing: and it is marueilous in our eyes.

This is the day which the Lorde hath made: We will reioyce and be glad in it.

Helpe me now, O Lord: O Lord send vs now prosperitie.

Blessed be he that commeth in the name of the Lorde: We haue wished you good lucke, ye that be of the house of the Lorde.

God is the Lord which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

Thou art my God, and I will thanke thee: thou art my God, and I will prayse thee.

O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in ỹ way: and walke in the Law of the Lorde. Euening prayer.

Blessed are they that keepe his testimonies: and seeke him with their whole heart.

For they which doe no wickednes: walke in his wayes.

Thou hast charged: that wee shall diligently keepe thy commaundements.

O that my wayes were made so direct: that I might keepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commaundements.

I will thanke thee with an vnfayned heart: when I shall haue learned the iudgements of thy righteousnes.

I will keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithall shall a young man cleanse his way: euen by ruling himselfe after thy worde.

With my whole heart haue I sought thee: O let me not goe wrong out of thy commaundements.

Thy

Thy wordes haue I hid within mine heart: that I should not sinne against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips haue I bene telling: of all the iudgements of thy mouth.

I haue had as great delight in the way of thy testimonies: as in all maner of riches.

I wil talke of thy commandements: and haue respect vnto thy wayes.

My delight shalbe in thy statutes: and I will not forget thy worde.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy worde.

Open thou mine eyes: that I may see the wonderous things of thy Lawe.

I am a stranger vpon earth: O hide not thy commaundements from me.

My soule breaketh out for very feruent desire: that it hath alway vnto thy iudgements.

Thou hast rebuked the proud: and cursed are they that doe erre from thy commaundements.

O turne from mee shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

For thy testimonies are my delight: and my counsaylers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou mee according to thy worde.

I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

Make me to vnderstand the way of thy commandements: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauinesse: comfort thou me according vnto thy worde.

Take from me ẏ way of lying: and cause thou me to make much of thy Lawe.

I haue

I haue chosen the way of trueth: and thy iudgements haue I laide before me.

I haue stycken vnto thy testimonies: O Lorde confounde me not.

I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lorde, the way of thy statutes: and I shall keepe it vnto the ende. Morning prayer.

Giue me vnderstanding, and I shal keepe thy Lawe: yea, I shall keepe it with my whole heart.

Make mee to goe in the path of thy commandements: for therein is my desire.

Incline my heart vnto thy testimonies: and not to couetousnes.

O turne away mine eyes, least they beholde vanitie: and quicken thou me in thy way.

O stablish thy Worde in thy seruant: that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgements are good.

Beholde, my delight is in thy commandements: O quicken me in thy righteousnes.

Et veniat super me.

LEt thy louing mercie come also vnto mee, O Lorde: euen thy saluation, according vnto thy Worde.

So shall I make answere vnto my blasphemers: for my trust is in thy Worde.

O take not the Word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

So shal I alway keepe thy Lawe: yea, for euer and euer.

And I will walke at libertie: for I seeke thy commaundements.

I wil speake of thy testimonies also, euen before kings: and will not be ashamed.

And my delight shalbe in thy commaundements: which I haue

I haue loued.

My hands also will I lift vp vnto thy commaundements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy worde: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrinked from thy Lawe.

For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

I am horribly afraid: for the vngodly that forsake thy law.

Thy statutes haue bene my songs: in the house of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night season: and haue kept thy Lawe.

This I had: because I kept thy commaundements.

Portio mea Domine.

Thou art my portion, O Lorde: I haue promised to keepe thy Lawe.

I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy worde.

I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

I made haste, and prolonged not the time: to keepe thy commaundements.

The congregation of the vngodly haue robbed me: but I haue not forgotten thy Lawe.

At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

I am a companion of all them that feare thee: and keepe thy commaundements.

The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

O Lorde, thou hast dealt graciously with thy seruant: according vnto thy worde.

O learne me true vnderstanding and knowledge: for I haue beleeued thy commaundements.

Before I was troubled, I went wrong: but now haue I kept thy worde.

Thou art good and gratious: O teach me thy statutes.

The proude haue imagined a lye against mee: but I will keepe thy commaundements with my whole heart.

Their heart is as fat as brawne: but my delight hath bene in thy Lawe.

It is good for me that I haue bene in trouble: that I may learne thy statutes.

The law of thy mouth is dearer vnto me: then thousands of golde and siluer.

Manus tuæ fecerunt me.



Thy hands haue made mee, and fashioned me: O giue me vnderstanding, that I may learne thy commaundements. Euening prayer.

They that feare thee, will bee glad when they see mee: because I haue put my trust in thy worde.

I knowe (O Lorde) that thy iudgements are right: and that thou of very faithfulnes hast caused me to be troubled.

O let thy mercifull kindnes be my comfort: according to thy worde vnto thy seruant.

O let thy louing mercies come vnto mee, that I may liue: for thy Lawe is my delight.

Let the proude be confounded, for they goe wickedly about to destroy me: but I wil be occupied in thy commandements.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let my heart be sounde in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy worde.

Mine

Mine eyes long sore for thy worde: saying, O when wilt thou comfort me?

For I am become like a bottel in the smoke: yet doe I not forget thy statutes.

How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

The proude haue digged pits for me: which are not after thy Lawe.

All thy commaundements are true: they persecute mee falsly, O be thou my helpe.

They had almost made an end of mee vpon earth: but I forsooke not thy commaundements.

O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy worde: endureth for euer in heauen.

Thy trueth also remayneth from one generation to another: thou hast layde the foundation of the earth, and it abideth.

They continue this day according to thine ordinance: for all things serue thee.

If my delight had not bene in thy Lawe: I should haue perished in my trouble.

I will neuer forget thy commaundements: for with them thou hast quickened me.

I am thine, O saue me: for I haue sought thy commaundements.

The vngodly layde waite for me, to destroy me: but I will consider thy testimonies.

I see that all things come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

Lord, what loue haue I vnto thy Law: all the day long is my studie in it.

Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

I haue more vnderstanding then my teachers: for thy testimonies are my studie.

I am

I am wiſer then the aged: becauſe I keepe thy commaundements.

I haue refrained my feete from euery euill way: that I may keepe thy worde.

I haue not ſhrunke from thy iudgements: for thou teacheſt me.

O howe ſweete are thy wordes vnto my throte: yea, ſweeter then honie vnto my mouth.

Through thy commaundements I get vnderſtanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.



Thy worde is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer.

I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements.

I am troubled aboue meaſure: quicken me (O Lord) according to thy worde.

Let the free will offrings of my mouth pleaſe thee, O Lorde: and teach me thy iudgements.

My ſoule is alway in my hand: yet do I not forget thy law.

The vngodly haue layde a ſnare for me: but yet I ſwarued not from thy commandements.

Thy teſtimonies haue I clayned as mine heritage for euer: and why? they are the very ioy of my heart.

I haue applied my heart to fulfill thy ſtatutes alway: euen vnto the ende.

Iniquos odio habui.

I hate them that imagine euill thinges: but thy lawe doe I loue.

Thou art my defence and ſhielde: and my truſt is in thy worde.

Away from mee ye wicked: I will keepe the commaundements of my God.

O ſtabliſh me according vnto thy worde, that I may liue: and let me not be diſappointed of my hope.

Holde thou me vp, and I shalbe safe: yea, my delight shall be euer in thy statutes.

Thou hast troden downe all them that depart from thy statutes: for they imagine but deceite.

Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies.

My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

Make thou thy seruant to delight in that which is good: that the proude doe me no wrong.

Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

O deale with thy seruant according vnto thy louing mercie: and teach me thy statutes.

I am thy seruant, O graunt mee vnderstanding: that I may knowe thy testimonies.

It is time for thee Lord to lay to thine hand: for they haue destroyed thy Lawe.

For I loue thy commaundements: aboue golde and precious stone.

Therefore holde I straight all thy commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.

When thy worde goeth foorth: it giueth light and vnderstanding vnto the simple.

I opened my mouth, and drewe in my breath: for my delight was in thy commaundements.

O looke thou vpon me, and be mercifull vnto mee: as thou vsest to doe vnto those that loue thy Name.

Order my steppes in thy worde: and so shall no wickednes haue dominion ouer me.

O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commaundements.

Shewe

Shew the light of thy countenance vpon thy seruant: and teach me thy statutes.

Mine eyes gushe out with water: because men keepe not thy Lawe.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

The testimonies that thou hast commaunded: are exceeding righteous and true.

My zeale hath euen consumed mee: because mine enemies haue forgotten thy wordes.

Thy worde is tryed to the vttermost: and thy seruant loueth it.

I am small, and of no reputation: yet doe I not forget thy commaundements.

Thy righteousnesse is an euerlasting righteousnesse: and thy Lawe is the trueth.

Trouble and heauinesse haue taken holde vpon mee: yet is my delight in thy commandements.

The righteousnesse of thy testimonies is euerlasting: O graunt me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy statutes. Euening prayer.

Yea, euen vpon thee doe I call: helpe mee, and I shall keepe thy testimonies.

Earely in the morning do I cry vnto thee: for in thy word is my trust.

Mine eyes preuent the night watches: that I might be occupied in thy wordes.

Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

They drawe nigh that of malice persecute mee: and are farre from thy Lawe.

Be thou nigh at hande, O Lorde: for all thy commaundements are true.

As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide

Moneth. The xxvj. day.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I doe not forget thy Lawe.

Auenge thou my cause and deliuer mee: quicken mee according vnto thy Word.

Health is farre from the vngodly: for they regarde not thy statutes.

Great is thy mercie, O Lorde: quicken mee as thou art wont.

Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

It grieueth mee when I see the transgressours: because they keepe not thy lawe.

Consider, O Lord, how I loue thy commaundements: O quicken me according to thy louing kindenesse.

Thy Word is true from euerlasting: all the iudgements of thy righteousnes endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy Wordes.

I am as glad of thy Worde: as one that findeth great spoyles.

As for lyes I hate and abhorre them: but thy Lawe do I loue.

Seuen times a day doe I praise thee: because of thy righteous iudgements.

Great is the peace that they haue which loue thy Lawe: and they are not offended at it.

Lord, I haue looked for thy sauing health: and done after thy commandements.

My soule hath kept thy testimonies: and loued them exceedingly.

I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy Word.

Let my supplication come before thee: deliuer mee according

cording to thy Word.

My lippes shal speake of thy praise: When thou hast taught me thy statutes.

Yea, my tongue shall sing of thy Worde: for all thy commaundements are righteous.

Let thine hand helpe me: for I haue chosen thy commandements.

I haue longed for thy sauing health, O Lorde: and in thy Lawe is my delight.

Oh let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy commaundements.

Ad Dominum. Psal. 120.



Hen I was in trouble, I called vpon the Lord: and he heard me. Morning prayer.

Deliuer my soule, O Lord, from lying lippes: and from a deceitfull tongue.

What reward shall be giuen or done vnto thee thou false tongue: euen mightie & sharpe arrowes, with hote burning coles.

Woe is mee, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

My soule hath long dwelt among them: that bee enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them readie to battaile.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He will not suffer thy foote to be moued: and hee that keepeth thee will not sleepe.

Beholde, hee that keepeth Israel: shall neither slumber

nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the sunne shall not burne thee by day: neither the moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lorde shall preserue thy going out and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I was glad when they saide vnto mee: Wee will goe into the house of the Lord.

Our feete shall stand in thy gates: O Hierusalem.

Hierusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to giue thankes vnto the Name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren and companions sakes: I will wish thee prosperitie.

Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

Beholde, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mystresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for we are vtterly despised.

Our soule is filled with the scornefull reproofe of the wealthie: and with the despitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

IF the Lorde himselfe had not bene on our side (nowe may Israel say:) if the Lorde himselfe had not bene on our side when men rose vp against vs.

They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The deepe waters of the proude: had gone euen ouer our soule.

But praised be the Lord: which hath not giuen vs ouer for a praye vnto their teeth.

Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are deliuered.

Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lorde, shall be euen as the mount Sion: which may not be remooued, but standeth fast for euer.

The hilles stande about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hande vnto wickednesse.

Doe well, O Lorde: vnto those that bee good and true of heart.

As for such as turne backe vnto their owne wickednesse: the Lorde shall leade them forth with the euill doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

WHen the Lorde turned againe the captiuitie of Sion: then were we like vnto them that dreame. Euening prayer.

Then was our mouth filled with laughter: and our tongue with ioy.

Then ſaid they among the Heathen: the Lord hath done great things for them.

Yea, the Lorde hath done great thinges for vs alreadie: whereof we reioyce.

Turne our captiuitie, O Lord: as the riuers in the South.

They that ſowe in teares: ſhall reape in ioy.

He that now goeth on his way weeping, and beareth forth good ſeede: ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lorde builde the houſe: their labour is but loſt that builde it.

Except the Lord keepe the citie: the watchman waketh but in vaine.

It is but loſt labour that yee haſte to riſe vp earely, and ſo late take reſt, and eate the bread of carefulneſſe: for ſo hee giueth his beloued ſleepe.

Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

Like as the arrowes in the hand of the Giant: euen ſo are the yong children.

Happie is the man that hath his quiuer full of them: they ſhal not be aſhamed when they ſpeake with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

For thou ſhalt eate the labours of thine hands: O well is thee, and happie ſhalt thou be,

Thy wife ſhalbe as the fruitefull vine: vpon the walles of thine houſe.

Thy children like the Oliue branches: rounde about thy table.

Loe, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Hieruſalem in proſperitie all thy life long.

Yea,

Yea, that thou ſhalt ſee thy childrens childrẽ: and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

MAny a time haue they fought againſt me from my youth vp: (may Iſrael now ſay.)

Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed againſt me.

The plowers plowed vpon my backe: and made long furrowes.

But the righteous Lorde: hath hewen the ſnares of the vngodly in pieces.

Let them be confounded and turned backewarde: as many as haue euill will at Sion.

Let them bee euen as the graſſe growing vpon the houſe toppes: which withereth afore it be plucked vp.

Wherewith the mower filleth not his hande: neither he that bindeth vp the ſheaues, his boſome.

So that they which goe by, ſay not ſo much as the Lorde proſper you: We wiſh you good lucke in the name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee, (O Lorde:) Lord heare my voyce.

Oh let thine eares conſider well: the voyce of my complaint.

If thou Lorde wilt be extreeme to marke what is done amiſſe: Oh Lord, who may abide it?

For there is mercie with thee: therfore ſhalt thou be feared.

I looke for the Lorde, my ſoule doeth waite for him: in his word is my truſt.

My ſoule fleeth vnto the Lord: before the morning watch, I ſay, before the morning watch.

O Iſrael truſt in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption.

And he ſhall redeeme Iſrael: from all his ſinnes.

Domine non eſt. Pſal. 131.

LOrd, I am not high minded: I haue no proude lookes.

I doe not exerciſe my ſelfe in great matters: which are too high for me.

But I refraine my ſoule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my ſoule is euen as a weaned childe.

O Iſrael truſt in the Lorde: from this time forth for euermore.

Memento Domine. Pſal. 132.

Morning prayer.

LOrde remember Dauid: and all his trouble.

How he ſware vnto the Lorde: and vowed a vowe vnto the Almightie God of Jacob.

I will not come within the tabernacle of mine houſe: nor clime vp into my bed.

I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber: neither the temples of my heads to take any reſt.

Untill I finde out a place for the temple of the Lorde: an habitation for the mightie God of Jacob.

Loe, we heard of the ſame at Ephrata: and founde it in the wood.

We will goe into his tabernacle: and fall lowe on our knees before his footeſtole.

Ariſe, O Lorde, into thy reſting place: thou and the arke of thy ſtrength.

Let thy Prieſtes be clothed with righteouſnes: and let thy Saintes ſing with ioyfulneſſe.

For thy ſeruant Dauids ſake: turne not away the preſence of thine anoynted.

The Lord hath made a faithfull othe vnto Dauid: and he ſhall not ſhrinke from it.

Of the fruite of thy body: ſhall I ſet vpon thy ſeate.

If thy children will keepe my couenant and my teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy ſeate for euermore.

For the Lorde hath choſen Sion to bee an habitation for himſelfe: he hath longed for her.

This

This shall bee my rest for euer: here will I dwell, for I haue a delight therein.

I will blesse her vitailes with increase: and wil satisfie her poore with bread.

I will decke her Priestes with health: and her saints shall reioyce and sing.

There shall I make the horne of Dauid to florish: I haue ordeined a lanterne for mine anointed.

As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne florish.

Ecce quam bonum. Psal. 133.

BEholde howe good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirtes of his clothing.

Like as the dewe of Hermon: which fell vpon the hill of Sion.

For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEholde (nowe) praise the Lorde: all yee seruants of the Lorde.

Ye that by night stand in the house of the Lord: euen in the courtes of the house of our God.

Lift vp your hands in the sanctuarie: and praise the Lord.

The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laude ye the Name of the Lord: praise it, O ye seruants of the Lord.

Ye that stand in the house of the Lorde: in the courtes of the house of our God.

O praise the Lorde, for the Lorde is gratious: O sing praises vnto his Name, for it is louely.

For why: the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

For I knowe that the Lorde is great: and that our Lord

Lord is aboue all gods.

Whatsoeuer the Lorde pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

He bringeth forth the cloudes from the endes of the world: and sendeth foorth lightnings with the raine, bringing the windes out of his treasures.

He smote the first borne of Egypt: both of man and beast.

He hath sent tokens & wonders into the middest of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

He smote diuers nations: and slewe mightie Kings.

Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

And gaue their lande to bee an heritage: euen an heritage vnto Israel his people.

Thy Name, O Lorde, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

For the Lord will auenge his people: and be gratious vnto his seruants.

As for the images of the heathen, they are but siluer and golde: the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are like vnto them: and so are all they that put their trust in them.

Praise the Lorde yee house of Israel: praise the Lorde yee house of Aaron.

Praise the Lord ye house of Leui: ye that feare the Lorde, praise the Lord.

Praised be the Lorde out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer.

O giue thankes vnto the God of all gods: for his mercie endureth for euer.

O thanke the Lorde of all lordes: for his mercie endureth

endureth for euer.

Which onely doeth great Wonders: for his mercie endureth for euer.

Which by his excellent Wisedome made the heauens: for his mercie endureth for euer.

Which layd out the earth aboue the Waters: for his mercie endureth for euer.

Which hath made great lights: for his mercie endureth for euer.

The Sunne to rule ẏ day: for his mercie endureth for euer.

The Moone and the starres to gouerne the night: for his mercie endureth for euer.

Which smote Egypt with their first borne: for his mercie endureth for euer.

And brought out Israel from among them: for his mercie endureth for euer.

With a mightie hand and stretched out arme: for his mercie endureth for euer.

Which diuided the red Sea in two partes: for his mercie endureth for euer.

And made Israel to goe through the middest of it: for his mercie endureth for euer.

But as for Pharao and his hoste, hee ouerthrewe them in the red Sea: for his mercie endureth for euer.

Which ledde his people through the Wildernesse: for his mercie endureth for euer.

Which smote great Kings: for his mercie endureth for euer.

Yea, and slewe mightie Kings: for his mercie endureth for euer.

Sehon King of the Amorites: for his mercie endureth for euer.

And Og the King of Basan: for his mercie endureth for euer.

And gaue away their lande for an heritage: for his mercie endureth for euer.

Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

which remembred vs when wee were in trouble: for his mercie endureth for euer.

And hath deliuered vs from our enemies: for his mercie endureth for euer.

which giueth foode to all flesh: for his mercie endureth for euer.

O giue thankes vnto the God of heauen: for his mercie endureth for euer.

O giue thankes vnto the Lord of Lords: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe & wept: when we remembred (thee) O Sion.

As for our harpes, we hanged them vp: vpon the trees that are therein.

For they that ledde vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

Howe shall we sing the Lords song: in a strange land:

If I forget thee, O Hierusalem: let my right hande forget her cunning.

If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

Remember the children of Edom, O Lorde, in the day of Hierusalem: howe they said, Downe with it, downe with it, euen to the ground.

O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.

Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindenesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

All

All the Kings of the earth shall praise thee, O Lorde: for they haue heard the wordes of thy mouth.

Yea, they shall sing in the wayes of the Lord: that great is the glorie of the Lord.

For though the Lord be high, yet hath hee respect vnto the lowly: as for the proude, he beholdeth them a farre off.

Though I walke in the middest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hande vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

The Lord shall make good his louing kindenesse toward mee: yea, thy mercie, O Lorde, endureth for euer, despise not then the workes of thine owne handes.

Domine, probasti. Psal. 139.

O Lord, thou hast searched mee out, and knowen mee: thou knowest my downe sitting, & mine vprising, thou vnderstandest my thoughtes long before. Morning prayer.

Thou art about my path, and about my bed: and spiest out all my wayes.

For loe, there is not a worde in my tongue: but thou, O Lorde, knowest it altogether.

Thou hast fashioned me behinde and before: and laid thine hand vpon me.

Such knowledge is too wonderfull and excellent for mee: I cannot attaine vnto it.

Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there also.

If I take the wings of the morning: and remaine in the vttermost parts of the sea.

Euen there also shall thy hande leade mee: and thy right hand shall holde me.

If I say, Peraduenture the darkenesse shall couer mee: then shall my night be turned to day.

Yea,

Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenes and light (to thee) are both alike.

For my reines are thine: thou hast couered mee in my mothers wombe.

I will giue thankes vnto thee, for I am fearefully & wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

Which day by day were fashioned: when as yet there was none of them.

How deare are thy counsailes vnto me, O God: O how great is the summe of them:

If I tell them, they are moe in number then the sande: when I wake vp, I am present with thee.

Wilt not thou slay the wicked, O God: depart from me ye bloodthirstie men.

For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee:

Yea, I hate them right sore: euen as though they were mine enemies.

Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughtes.

Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me O Lord from the euill man: and preserue me from the wicked man.

Which imagine mischiefe in their heartes: and stirre vp strife all the day long.

They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

Keepe mee, O Lorde, from the handes of the vngodly: preserue

preſerue me from ỹ wicked men which are purpoſed to ouerthrowe my goings.

The proud haue laide a ſnare for me, and ſpredde a net abroade with cordes: yea, and ſet trappes in my way.

I ſaid vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battaile.

Let not the vngodly haue his deſire, O Lorde: let not his miſchieuous imagination proſper, leſt they be too proude.

Let the miſchiefe of their owne lippes fall vpon the head of them: that compaſſe me about.

Let hot burning coles fall vpon them: let them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

A man full of wordes, ſhal not proſper vpon the earth: euil ſhall hunt the wicked perſon to ouerthrowe him.

Sure I am that the Lorde will auenge the poore: and maintaine the cauſe of the helpeleſſe.

The righteous alſo ſhall giue thankes vnto thy name: and the iuſt ſhall continue in thy ſight.

Domine clamaui. Pſal. 141.

LOrde, I call vpon thee, haſte thee vnto me: and conſider my voyce, when I crie vnto thee.

Let my prayer be ſet foorth in thy ſight as the incenſe: and let the lifting vp of my hands be an euening ſacrifice.

Set a watch (O Lorde) before my mouth: and keepe the doore of my lippes.

O let not mine heart be inclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickednes, leaſt I eate of ſuch things as pleaſe them.

Let the righteous rather ſmite me friendly: and reproue me.

But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickedneſſe.

Let their iudges be ouerthrowen in ſtony places: that they may heare my wordes, for they are ſweete.

Our bones lye ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.

But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Keepe me from the snare which they haue layde for me: and from the trappes of the wicked doers.

Let the vngodly fall into their owne nettes together: and let me euer escape them.

Voce mea ad Dominum. Psalm. 142.

Euening prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

I powred out my complaintes before him: and shewed him of my trouble.

When my spirite was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

I looked also vpon my right hand: and sawe there was no man that would knowe me.

I had no place to flee vnto: and no man cared for my soule.

I cryed vnto thee, O Lord, and saide: Thou art my hope, and my portion in the land of the liuing.

Consider my complaint: for I am brought very lowe.

O deliuer me from my persecutours: for they are too strong for me.

Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Domine exaudi. Psalm. 143.

HEare my prayer, O Lorde, and consider my desire: hearken vnto me for thy trueth and righteousnes sake.

And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: he hath laide me in the darkenesse, as the men that haue bene long dead.

Therefore is my spirite vexed within me: and my heart within me is desolate.

Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

I stretch foorth my handes vnto thee: my soule gaspeth vnto

vnto thee as a thirstie land.

Heare me, O Lorde, and that soone, for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

O let me heare thy louing kindenesse betimes in the morning, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee.

Deliuer me, O Lorde, from mine enemies: for I flee vnto thee to hide me.

Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me foorth into the land of righteousnesse.

Quicken me, O Lorde, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnes slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psalm. 144.

Blessed be the Lorde my strength: which teacheth my handes to warre, and my fingers to fight. Morning prayer.

My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him:

Man is like a thing of nought: his time passeth away like a shadowe.

Bowe thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

Cast foorth thy lightning, and teare them: shoote out thine arrowes, and consume them.

Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange childrē.

Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

I will ſing a newe ſong vnto thee, O God: and ſing prayſes vnto thee vpon a ten ſtringed Lute.

Thou haſt giuen victorie vnto Kings: and haſt deliuered Dauid thy ſeruant from the peril of the ſworde.

Saue me, and deliuer me from the hand of ſtrange children: whoſe mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

That our ſonnes may growe vp as the yong plants: and that our daughters may be as the poliſhed corners of the temple.

That our garners may be full and plenteous with all maner of ſtore: that our ſheepe may bring foorth thouſands, and ten thouſands in our ſtreetes.

That our oxen may be ſtrong to labour, that there be no decay: no leading into captiuitie, and no complayning in our ſtreetes.

Happie are the people that be in ſuch a caſe: yea, bleſſed are the people which haue the Lord for their God.

Exaltabo te Deus. Pſalm. 145.

I will magnifie thee, O God, my King: and I will prayſe thy name for euer and euer.

Euery day will I giue thankes vnto thee: and praiſe thy name for euer and euer.

Great is the Lorde, and marueilous worthy to be praiſed: there is no end of his greatneſſe.

One generation ſhall praiſe thy workes vnto another: and declare thy power.

As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wonderous workes.

So that men ſhall ſpeake of the might of thy marueilous actes: and I will alſo tell of thy greatneſſe.

The memoriall of thine aboundant kindnes ſhalbe ſhewed: and men ſhall ſing of thy righteouſneſſe.

The Lord is gratious and mercifull: long ſuffering, and of great goodneſſe.

The Lorde is louing vnto euery man: and his mercie is ouer all his workes.

All thy workes praiſe thee, O Lorde: and thy Saintes

giue

giue thankes vnto thee.

They shew ỹ glory of thy kingdome: & talke of thy power.

That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

The Lord vpholdeth all such as fall: and liftech vp all those that be downe.

The eyes of all wayte vpon thee, O Lord: and thou giuest them their meate in due season.

Thou openest thine hand: and fillest all things liuing with plenteousnesse.

The Lord is righteous in al his wayes: and holy in all his workes.

The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.

The Lord preserueth al them that loue him: but scattereth abroade all the vngodly.

My mouth shall speake the praise of the Lorde: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psalm. 146.

PRaise the Lord, O my soule, while I liue wil I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

Which helpeth them to right that suffer wrong: which feedeth the hungrie.

The Lorde looseth men out of prison; the Lorde giueth sight to the blinde.

The Lord helpeth them that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and widowe: as for the way of the vngodly, he turneth it vpside downe.

The Lorde thy God, O Sion, shall be king for euermore: and throughout all generations.

Laudate Dominum. Psalm. 147.

Euening prayer.

O Praise the Lorde, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.

The Lorde doeth builde vp Hierusalem: and gather together the outcastes of Israel.

He healeth those that are broken in heart: & giueth medicine to heale their sickneſſe.

He telleth the number of the starres: and calleth them all by their names.

Great is our Lorde, and great is his power: yea, and his wisdome is infinite.

The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

O sing vnto the Lorde With thankesgiuing: sing prayses vpon the harpe vnto our God.

Which couereth the heauen With cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.

But the Lords delight is in them that feare him: and put their trust in his mercie.

Prayse the Lord, O Hierusalem: praise thy God, O Sion.

For he hath made fast the barres of thy gates: and hath

blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the flowre of wheate.

He sendeth forth his commaundement vpon earth: and his worde runneth very swiftly.

He giueth snowe like wooll: and scattereth the hoare frost like ashes.

He casteth forth his yce like morsels: Who is able to abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinaunces vnto Israel.

He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psalm. 148.

O Praise the Lord of heauen: praise him in the height.

Praise him all ye Angels of his: prayse him all his hoste.

Praise him Sunne and Moone: praise him all ye starres and light.

Praise him all ye heauens: and ye waters that be aboue the heauens.

Let them praise the name of the Lorde: for he spake the worde, and they were made, he commaunded, and they were created.

He hath made them fast for euer and euer: he hath giuen them a lawe which shall not be broken.

Praise the Lord vpon earth: ye Dragons and all deepes.

Fire and haile, snow and vapours: winde and storme, fulfilling his worde.

Mountaines and all hilles: fruitfull trees, and all Cedars.

Beastes and all cattell: wormes, and feathered foules.

Kings of the earth, and all people: princes, and all iudges of the world.

Yong men and maidens, olde men and children, prayse the name of the Lord: for his name onely is excellent, & his praise aboue heauen and earth.

He shall exalt the horne of his people, all his Saintes shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psalm. 149.

O Sing vnto the Lorde a newe song: let the congregation of Saints praise him.

Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

Let them praise his name in the daunce: let them sing prayses vnto him with Tabret and Harpe.

For the Lorde hath pleasure in his people: and helpeth the meeke hearted.

Let the Saintes be ioyfull with glory: let them reioyce in their beddes.

Let the prayses of God be in their mouth: and a two edged sword in their hands.

To be auenged of the heathen: and to rebuke the people.

To bind their kings in chaines: & their nobles with linkes of yron.

That they may be auenged of them, as it is written: such honour haue all his Saintes.

Laudate Dominum. Psalm. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

Praise him in his noble actes: prayse him according to his excellent greatnesse.

Prayse him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

Praise him in the Cymballes & daunces: praise him vpon the strings and pipe.

Praise him vpon the well tuned Cymballes: praise him vpon the loude Cymballes.

Let euery thing that hath breath: praise the Lord.

FINIS.

Certaine Godly prayers to be

vsed for sundrie purposes.

A generall confession of sinnes, to be saide euery Morning.

O Almightie God our heauenly Father, I confesse and knowledge, that I am a miserable and a wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly commaundementes, through wicked thoughts, vngodly lustes, sinfull woordes and deedes, committed al my whole life. In sinne am I borne and conceiued, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narowe iudgement with mee, iudging mee accoording vnto the same, I were neuer able to suffer and abide it, but must needes perish and bee damned foz euer: So litle helpe, comfoz, oz succour is there either in mee, oz in any other creature. Onely this is my comfoz (O heauenly Father) that thou diddest not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter, and most vile & slaunderous death of the crosse foz me, that he might so pay the ransome foz my sinnes, satisfie thy iudgemēt, still and pacifie thy wzath, reconcile mee againe vnto thee, and purchase me thy grace & fauour, & euerlasting life. Wherefoze, through the merite of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauēly father, ỳ thou wilt vouchsafe to be gratious and merciful vnto me, to fozgiue and pardon me of all my sinnes, to lighten my heart with thy holy Spirite, to renue, confirme, & strengthen me with a right and a perfect faith, and to inflame me in loue towarde thee and my neighbour, that I may hencefozth with a willing and glad heart, walke as it becommeth mee in thy most godly commandements, and so glozifie and pzaise thee euerlastingly. And also that I may with a free conscience & quiet heart, in all maner of temptations, afflictions, oz necessities, and euen in the very pangs of death, crie boldely and merily vnto thee, and saye, I beleeue in God the father almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord

God

Godly prayers.

God heauenly father, to comfort my selfe in affliction and temptation with these articles of the Christian fayth, it is not in my power, for fayth is thy gift: & for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ him selfe hath taught vs, And from the very bottome of my heart I crie, and say, Our Father which art in heauen, hallowed be thy Name, &c.

A prayer to be sayd in the Morning.

O Mercifull Lord God heauenly father, I render most high laudes, prayse, and thankes vnto thee, that thou hast preserued mee both this night, and all the time and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirite, that all maner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may bee vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right and perfect fayth, and so walke in the light of thy most godly trueth, to thy glory and prayse, and to the profit and furtherance of my neighbour, through Iesus Christ our Lorde and Sauiour. Amen.

Another prayer for the Morning.

O Almightie and most gracious GOD, we heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast commanded by thy holy word that no man should bee idle, but all occupied in godly and vertuous exercises, euery man according to his calling: wee most humbly beseeche thee that thine eyes may attende vpon vs, dayly

dayly defende vs, cherishe, comfort, and gouerne vs, and all our counsailes, studies, and labours, in such wise, that we may spende and bestowe this day according to thy most holie will, without the hurting of our neighbours, and that we may diligently and warily eschew and auoid all things that shoulde displease thee, set thee alwaies before our eyes, liue in thy feare, working ẏ which may be found acceptable before thy diuine Maiestie, through Jesus Christ our Lord. Amen.

A praier for the Euening.

O Most mightie Lord our father, & God euerlasting, full of pitie and compassion, wee acknowledge and confesse, that we be not worthy to lift vp our eies to heauen, much lesse to present our selues before thy maiestie, with confidence that thou wilt heare our praiers, and graunt our requests, if we consider our owne deseruings. For our consciences doe accuse vs, and our sinnes witnesse against vs, and we knowe that thou art an vpright iudge, which doest not iustifie the sinners and wicked mẽ, but punishest the faults of all such as transgresse thy commandements. Yet most mercifull father, sith it hath pleased thee to command vs to call on thee in al our troubles and aduersities, promising euen then to helpe vs, when wee feele our selues (as it were) swallowed vp of death and desperation: wee vtterly renounce all worldly confidence, and flee to thy soueraigne bountie, as our onely staie and refuge, beseeching thee not to call to remembraunce our manifolde sinnes and wickednesse, whereby wee continually prouoke thy wrath and indignation against vs, neither our negligence and vnkindenesse, which haue neyther worthilie esteemed, nor in our liues sufficientlie expressed the sweete comfort of thy Gospell reuealed vnto vs, but rather to accept the obedience and death of thy sonne Jesus Christ, who by offering vp his body in Sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lorde, and forgiue vs our offences. Teache vs by thine holy spirite, that wee may rightly weigh them, and earnestly repent for the

same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot prayse thee, nor call vpon thy name: but the repenting heart, the sorowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall euer set foorth thy prayse and glorie. And albeit We be but Wormes and dust, yet thou art our Creator, and We be the Worke of thy hands: yea thou art our father, and We thy children: thou art our shepheard, & We thy flocke: thou art our redeemer, and We the people Whome thou hast bought: thou art our God, and We thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the World may know We that at What time soeuer a sinner doeth repent him of his sinne, from the bottome of his heart, thou Wilt put away his Wickednes out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, forasmuch as it hath pleased thee to make ỹ night for man to rest in, as thou hast ordeined him the day to trauayle: Graunt, O deare Father, that We may so take our bodily rest, that our soules may continually Watch for the time that our Lord Jesus Christ shall appeare for our deliuerance out of this mortal life, & in the meane season, that We, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe be not excessiue or ouermuch, after the insatiable desires of our flesh: but onely sufficient to content our Weake nature, that We may be the better disposed to liue in all godly conuersation, to the glory of thine holy name, and profit of our brethren. Amen.

A most necessary prayer.



Lorde Jesus Christ, which art the true Sunne of the Worlde, euermore arysing, and neuer going downe, Which by thy most Wholesome appearing and light, doest bring foorth, preserue, nourish, and refresh all things, as Well that are in heauen, as also that are

on

on earth, wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, we may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the day time) beeing pure and cleane from the woorkes of darkenesse, and abounding in all good woorkes which God hath prepared for vs to walke in, which with the father and with the holy Ghost liuest and reignest for euer and euer. Amen.

The praier of Manasseh King of the Iewes.

O Lorde almightie, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seede, which hast made heauen and earth with al their ornament, which hast bound the sea by the word of thy commãdement, which hast shut vp the deepe and sealed it by thy terrible and glorious name, whome al doe feare and tremble before thy power: for ỹ maiestie of thy glory cannot be borne, & thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffring, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentaunce and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appoynted repentaunce vnto sinners that they may bee saued. Thou therefore, O Lorde, that art the God of the iust, hast not appointed repentaunce to the iust, as to Abraham, and Isaac and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto mee that am a sinner: for I haue sinned aboue the nomber of the sande of the sea. My transgressions, O Lorde, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bandes, that I cannot

a Thou hast promised that repentãce shall bee the way for them to returne to thee.

b Hee speaketh this in comparison of him selfe and those holy fathers which haue their cõmendation in the scriptures, so that in respect of him selfe he calleth their sins nothing, but attributeth vnto them righteousnes.

cannot lift vp mine head, neyther haue any releaſe. For I haue prouoked thy Wrath and done euill before thee. I did not thy Will, neyther kept I thy commandements. I haue let vp abominations and haue multiplyed offences. Now therefore I bowe the knee of mine heart, beſeeching thee of grace. I haue ſinned, O Lorde, I haue ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgiue me: O Lorde, forgiue me, & deſtroy me not with my tranſgreſſions. Be not angry with mee for euer by reſeruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in mee thou wilt ſhewe all thy goodneſſe: for thou wilt ſaue me that am vnworthie, according to thy great mercie: therefore I will praiſe thee for euer all the dayes of my life. For all the power of the heauens prayſe thee, and thine is the glory for euer and euer, Amen.

A prayer conteining the duetie of euery true Chriſtian.

O Moſt mightie God, merciſull and louing Father, I wretched ſinner come vnto thee in the name of thy dearely beloued Sonne Jeſus Chriſt my onely Sauiour and redeemer: and moſt humbly beſeeche thee for his ſake to bee merciſull vnto me, and to caſt all my ſinnes out of thy ſight & remembrance, through the merits of his bloodie death and paſſion.

Powre vpon me (O Lord) thy holy ſpirit of wiſedome and grace: Gouerne and leade me by thy holy Worde, that it may be a lanterne vnto my feete, and a light vnto my ſteps. Shew thy mercy vpon me, and ſo lighten the naturall blindenes and darkeneſſe of my heart through thy grace, that I may dayly be renewed by the ſame ſpirite and grace: By the which (O Lord) purge the groſſenes of my hearing and vnderſtãding, that I may profitably reade, heare, and vnderſtand thy Word and heauenly Will, beleeue, and practiſe the ſame in my life

and

and conuerſation, and euermore holde faſt that bleſſed hope of euerlaſting life.

Mortifie and kill all vice in mee, that my life may expreſſe my faith in thee: mercifully heare the humble ſute of thy ſeruant, and graunt me thy peace all my dayes: Graciouſly pardon mine infirmities, and defend mee in all dangers of bodie, goods & name: but moſt chiefly my ſoule againſt all aſſaults, temptations, accuſations, ſubtill bayts & ſleights of that olde enemie of mankinde Satan that roaring lyon, euer ſeeking whome he may deuoure.

And here (O Lord) I proſtrate, With moſt humble minde craue of thy diuine maieſtie, to be mercifull vnto the vniuerſal Church of thy ſonne Chriſt: and eſpecially according to my bounden duetie beſeech thee for his ſake to bleſſe, ſaue, and defende the principall member thereof, thy ſeruant our moſt deare and ſoueraigne Ladie Queene Elizabeth, encreaſe in her Royall heart true faith, godly zeale, and loue of the ſame: And graunt her victorie ouer all her enemies, a long, proſperous, and honourable life vpon earth, a bleſſed ende, and life euerlaſting.

Moreouer, O Lorde, graunt vnto her Maieſties moſt honourable Counſellours, and euery other member of this thy Church of England, that they and We in our ſeuerall callings, may truely, and godly ſerue thee: Plant in our hearts true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: Encreaſe in vs true faith and religion: Repleniſh our mindes With all goodnes, and of thy great mercy keepe vs in the ſame til the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in proſperitie, perfect patience in aduerſitie, and continuall ioy in the holy Ghoſt.

And laſtly I commende vnto thy Fatherly protection, all that thou haſt giuen me, as Wife, children, and ſeruants: Aide me O Lord, that I may gouerne, nouriſh, & bring them vp in thy feare & ſeruice. And for as much as in this World I muſt alwayes be at warre and ſtrife, not With one ſort of enemies, but With an infinite number, not onely With fleſh and blood,

but

but with the deuill which is the Prince of darkenesse, & with wicked men executors of his most damnable will: Graunt me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must susteine, in the ende I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauiour.

AMEN.

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